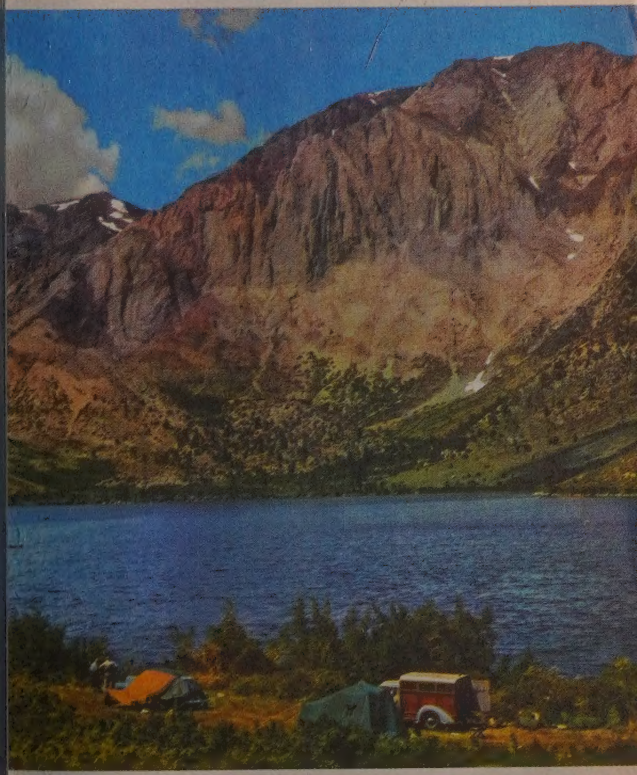
UST 1950 15 CENTS

UNITY

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS



Beside Still Waters

CONTENTS

Healing through Faith, *Charles Fillmore* - -
The Turning Point, *Charles H. Mattern* - -
Health Is Our Birthright, *L. Stevens Hatfield* -
What Unity Teaches, *Elizabeth Sand Turner* -
In the Center, *William A. Clough* - - -
Labels, *Frances Hull Topping* - - - -
Love Is Power, *Kathleen W. Welch* - - -
"Be Still and Know," *Worral G. Sonastine* -
Fear Not nor Be Discouraged, *Dorothy M. Mead*
Sunday Lessons - - - - - - - - -
Cover Kodachrome—Cy La Tour

Healing & Prosperity Thoughts

BY CHARLES FILLMORE

To Be Used from August 20 to September 19

Healing: I have faith in the healing pow
Spirit, which is now restoring and rebuildin
mind and body. In His name I am made wh

Prosperity: I have faith in the substance of
working in and through me to increase and
manifest my prosperity.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTI
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.
Entered as second-class matter, at the post office at Lee's S
Missouri. Accepted for mailing at special rate of postage, provi
in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 192

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

LME 113 AUGUST, 1950 NUMBER 2

Healing through Faith

from the writings of

CHARLES FILLMORE

ESUS PRAYED with confident assurance that what He wanted would be granted, and He established a mode of prayer for His followers that never fails when the same conditions and relations are attained and maintained with reference to Father-Mind.

Through His spiritual attainments Jesus formed one in the earth's mental atmosphere. His followers make connection with that zone when they in His name or pray in His consciousness of ful assurance.

After this manner they lay hold of divine ideas establish them in mind. This is the place that er has in controlling thought.

Prayers for healing are often quickly answered use natural laws that create and sustain the are really divine laws. When man silently asks

for the intervention of Spirit in restoring heal
is calling into increased activity the natural for
the body.

Realizing that you are penetrating into that
established by Jesus, declare that you have fa
the light of Spirit shining into your conscio
and directing your vision Godward.

Then entering deeper into this closet of p
declare:

"I have faith in the illuminating power of
word and I am now open and receptive to d
inspiration."

When we come into the understanding of
in His true character we recognize Him as in
Goodness, omnipresent, omniscient, and omnipo
We come to know that healing through faith i
harmonious adjustment of mind and body wit
laws of God; that the mind is renewed and the
transformed.

We become conscious of God's presence b
firming oneness with it. We proclaim: "I have
in God. I have faith in Spirit. I have faith in t
invisible. I am one with God through Christ."

The prayer of faith awakens and quickens s
ual consciousness and develops true spiritual
acter. It uplifts and regenerates the whole ma
teaches man to walk along the higher pathwa
life and sets him free from the narrow limit
matter.

Since all healing is based on mental clean
affirm that consciously and subconsciously you
free from all negative conditions and open to
positive, upbuilding power of Spirit. This will

ind and body to the inflow of spiritual healing. Next, affirm that you have penetrated into the heart of that spiritual zone established by Jesus. this declaration reverently and fearlessly:

have faith in the healing power of Spirit, is now restoring and rebuilding my mind and In His name I am made whole."

aith in God as the source of prosperity is the lation of existence—the central equilibrium ng all things in whatever place intelligence them; it is a magnetic power which draws unto r heart's desire right out of the invisible spirit-ubstance. Faith is a deep inner knowing that which is sought is already ours for the taking. pirit substance interpenetrates mind and body out of it mind forms the patterns of things e. In fact, the office of faith is to take abstract and give them definite form. Ideas are abstract formless to us, until we appropriate them gh faith. Unbounded faith in the all-present ual substance increases and multiplies divine at our word.

quiet confidence, continuing in the silence, this prosperity word:

I have faith in the substance of God working in through me to increase and make manifest my perity."

One of the requisites for keeping the law of perity is that as we receive we give. This law early set forth in Genesis 28:22: "Of all that shalt give me I will surely give the tenth unto e."

Faithfulness and willingness in giving to the

Lord's treasury always strengthens our fai
causes doubt to disappear. When anyone pu
first in finances not only in thought but in ev
by releasing a tenth part of his increase or
to the Lord, his faith in omnipresent sup
comes a hundredfold stronger and he prosp
cordingly.

A JOYOUS HEART

Emily May Young

Whoever has a joyous heart
Has God's most precious gift:
Through wind and rain and darkness
It will strengthen and uplift.

Whoever has a joyous heart
Has heaven's heritage:
Its radiance helps to cheer the world
Through all life's pilgrimage.

Whoever has a joyous heart
Reflects the Saviour's grace;
For the radiance of holy light
Will shine upon his face.

Whoever has a joyous heart
Has a song within his breast
Of thankfulness to his God alone,
For he is truly blest.

The Turning Point

CHARLES H. MATTERN

HAT EVERYONE usually reaches a turning point in dealing with every difficulty there can be no doubt, and the true turning point is of course piritual revolution in consciousness whereby ake off all bondage to any problem. This is ner revelation that all is well and that from n things will be all right.

atthew, the publican, the not-too-honest tax tor, reaches the turning point in his career he looks up and sees the face of the Master. ow me," says Jesus, the Christ. And Matthew his old life and follows Him to great things.

he foreign correspondent lost and dying in an jungle during the war in the Pacific meets his of decision, in which his life is changed. Not g been a religious man, he does not know how ay. But he does know the 23d Psalm. "The *is* my shepherd; I shall not want," he prays. short time a friendly native discovers him and s him to the nearby village, where he is nursed to health.

he neighbor who, having heard the ominous osis from his physician that his spinal injury keep him bedrid for the rest of his life, meets d for decision. He ignores the diagnosis and ates himself to the search for perfect health. egins his demonstration for a whole and healthy and God, who never turns a deaf ear, hears

his plea. Day by day the spine becomes st
until perfect healing is achieved.

Yes, the turning point in any situation is th
of the troubled person to let go of the burde
allow the Christ to come in and take over. End
ing to solve the problem by the old mortal m
is very often like boxing with a shadow. It is
for us, apparent and threatening, and it see
defy solution.

From physics we are familiar with the pri
of inertia, which requires us, if we wish to mo
object, to apply force to it. We are confronte
a similar principle in our desire to attain p
health. The determination, the resolve, the i
cable decision to demonstrate perfect health th
God's healing power is the force we apply
inert object of illness. Applying it is the mo
portant step toward wholeness because it me
complete turning away from all the old belief
illness is natural to the human body. Once we
the turn the rest of the healing demonstration
smoothly. We are past the turning point and p
health is assured.

In the Master's parable of the prodigal so
will recall that it is when the wayward young m
reduced to eating the same food as the swine th
makes his great decision. "I will arise and go
father," he says. It is his resolve to lift himself
the depths of despair and seek his father's
that is the turning point. Jesus describes ho
father ran to meet his son, giving him not on
warmest of welcomes but rich and costly gifts
prodigal son's resolve to arise and go to his fat

is most important step toward the attainment
ll-being.

day if you find yourself upon a bed of pain
e wondering if and when this persistent illness
going to give way, make up your mind to be-
well. If possible try to relax. Say to yourself,
ll seek my heavenly Father in spirit and in
." That will be the turning point, the veritable
ng of the door to health.

make the turn from illness to perfect health
equire an extra impetus in the form of courage,
and tenacity. Strange as it may seem, our effort
beginning of a demonstration must be directed
d the letting go of the illness and allowing God
e over. Our attention must be directed toward
hrist's power to heal. The idea that the illness
ave to run its course and that we must be re-
to it must be banished in favor of the truth
erfect health is our divine inheritance as chil-
of God. We must know this moment that the
has entered into our life with the very same
g power that was displayed in the days of the
r. This is the positive attitude of mind making
ecision a force and power for perfection. Re-
er, no illness however grave is beyond God's
to heal.

rhaps it would be a good idea to map out some
resolutions that can help us make the decision
ieve perfect health.

Today I will begin my demonstration of per-
ealth. I will clear my mind of all worry, fear,
y, and all the rest of the negative thoughts
ave bound me. Thus the channel from God

will be clear and His healing power will flo
every fiber of my being.

2. From this moment forth I rely fully c
promises of Jesus. I will know that when the M
said, "Seek, and ye shall find; knock, and it sh
opened unto you," He was inviting me to tal
vantage of the healing power of the Christ.

3. I resolve to set aside certain periods o
for prayer and meditation. In the quiet and ca
my room I will commune with my heavenly F
In His loving care will I place my burden,
know without a doubt that He will make me
and strong.

4. From this day forth I will spend a c
amount of time each day in reading my Bible,
cially the Psalms, the record of the healings
sus, and the epistles of Paul, which are so well
for giving confidence and assurance. I will me
upon these scriptural readings and realize tha
carry just as much power now as when they
written.

5. Today I will put before my mind a firm
bold affirmation for perfect health: "The he
power of the Christ is now flowing through m
I am being restored to perfect health." I will
these words of Truth in the fertile soil of a si
heart and mind. I will know that they are the
for me and will bear fruit.

6. Today I will be cheerful and joyous i
knowledge that I have made my decision. Fea
worry shall have no place in my mind, for
have been replaced by the joy of the Christ.

7. I will try to emulate the Christ to the b

ability. In word and action I will endeavor to live such a way that those around me may be blessed.

I realize that God has a task for each and one of us in bringing about His kingdom on ; and I now resolve to play my part in the drama of life as best I can.

I am determined that if I experience setbacks ng doubt or fear I will surmount them with ge and trust in God's love and understanding. obstacle shall cause me to lose faith in the heal- power of God; for I know that He is omnipotent.

0. No longer will I be afraid of the appear- s and symptoms of the illness. I know they are tive in every aspect and have no power over me. ve turned the corner toward perfect health.

uch resolutions will bring a feeling of tran- ity and peace. They are solid foundations for onstrating perfect health.

Who can forget the story of the man afflicted palsy! His friends carry him to the place where s is teaching only to find that they cannot pos- get into the building because of the assembled ds. The man and the men who carried him do say, "Well, that's that. We must go home." The decision that he be let down through an open- in the roof into the presence of the Master is urning point on the way from palsy to perfect h. "Take up thy bed, and walk," says Jesus. the man, bedrid just a few minutes before, s from the cot, strong, whole and well.

This very day the same healing presence of the st is at the call of anyone who will but put it e test. Whatever the nature of your illness,

know that the Christ is as near to you as
thoughts and just as able to heal you perfectly
the days of the Master. It is your decision to
fully in God's power to give you a whole
healthy body that is the turning point; from
you go on to a full demonstration of perfect h
If you wish light in a dark room you must first
the electric switch. It is very much the same wit
desire for health. To cast out the dark of th
ness and bring in the healing light of the Chris
must first make your decision. That is, you must
full and complete trust in God's power to come
your life, and in prayer you must ask that His
which is perfect health for you, be done. A
have stressed before, once you have made th
cision and have let go of worry, fear, and doubt
demonstration will flow along easily.

The young man upon a bed of pain hear
physician tell his mother that an operation is
perative and that it will result in the loss of hea
in one ear.

The words bring a feeling of loss and frustra
to the young man. But not for long. He makes hi
cision, and this is the turning point. His pray
"Lord, it is up to You now. I depend upon
love and healing power to restore me." The
morning the physician makes a final examina
and turns to the mother in surprise. "There i
need for surgery," he says. "This type of cyst, w
always needs surgery, has withered by itself. Furt
more there will be no loss of hearing." Yes,
young man's initial step, "Lord, it is up to You n
opened the door.

n my experience with the sick and bedrid there is to be one element that all spiritual healings in common. It is the turning away from the that an illness must run its course and the turn- toward the idea that God wills perfect health. a complete about-face in Spirit, a final decision et go of the ideas of illness and to turn to the st for perfect health. It is the primary decision et go of all the worries and put the problem rely in the hands of God. There is always a ng of peace as soon as this decision has been e.

A very dear friend writes to say that for months had been bedrid without any visible improve- t whatsoever. "Finally," she says, "I got to the t where I had to put my trust in God fully and nditionally." The letter goes on to state that in a t time she was so much better that she was able it up. In closing she says, "Each day I grow ger, and my next letter to you will be on my writer."

Today if a burden of illness hangs heavy on you you seem to be up against the proverbial stone , do not despair. In spite of all adverse condi- s take a strong stand, that now, today, you will e the decision that will mark the turning point our life. Put the problem into His hands. Re- s will come soon, results that will surprise you. r sincerity in seeking His help will open all rs, and His help never fails.

Thou hast put gladness in my heart.—PSALMS

Health Is Our Birthright

L. STEVENS HATFIELD

PERFECT HEALTH is the natural state of e
living thing. It is within us and about u
divine perfection eager and willing to m
fest itself in whatever form of life, man, an
or plant.

Jesus brought humanity the message of he
He found men and women bound by belief in
disease, lack, and inharmony. He set them fre
acquainting them with their divine sonship: "I
the Father are one," one in perfection of being

God's pure life is ever endeavoring to fill
body with vibrant, radiant health. If we will
it will permeate and penetrate every nerve and
and muscle until every organ functions in perfec
operation with Spirit. By keeping our mind ste
fixed on Him we establish ourselves in the consc
ness of eternal wholeness.

Perfect health comes to us when our min
freed from fear, when we turn from thought
sickness and disease and center our thinking
the perfection of God ever at work in us and a
us.

Worry and fear are twin thieves that rob u
health and strength. They slow down our m
activity in much the same manner that a b
slows down an automobile. To be rid of worry
fear we should endeavor to gain a clear realiz
of the truth that Christ dwells within us as th

ng spirit of our life, that He is master of every ation. By keeping our mind fixed steadily on we can establish ourselves in the consciousness ternal wholeness, of perfect oneness with Him. y cell in our body will respond to the feeling ealth and will perform its work easily and per- y.

No condition of illness or imperfection can per- when we give our full attention and recognition he Spirit of God, which dwells within us as a hty quickening, healing, and harmonizing power. God is our health. He quickens us. He stirs up strength in us, new energy, new life. He gives ew courage, a new incentive to live. He brings h in us our divine perfection in all its glorious ness. He sets us free from the bondage of ill- th and heals us fully, completely, perfectly.

When we will let it God life fills our entire being causes every cell to tingle with new life and er. His infinite love infolds us, soothing all pain, ging peace to our mind and perfection and leness to our body. His presence within us is the ence of life that heals all wounds, that knits es together securely, that restores sight to eyes, ing to ears, strength to heart, lungs, kidneys, nach, every organ and function of the body.

Refuse to be moved by any appearance of nega- . Lift your thoughts above inharmony and feel peace of God filling your soul, your mind, your y. Keep your faith in God strong and unwaver- He is with you wherever you are as the very you need. Look to Him and have perfect faith His power to heal, to bless, to save. His perfec-

tion is yours the instant you accept it. Rise up
be whole. Free yourself from anxious thou
Begin to live anew. There is that in you whi
ever in touch with His all-powerful Spirit,
which is divine and perfect and never under th
fluence of inharmony or negation.

Realize that you are a child of God, that
have always with you His power to give you
age, His wisdom to direct your steps, His lif
strengthen you. Your part is to believe in your d
sonship and in His omnipresence and omnipot
As you live by this truth you will face life co
geously, victoriously, triumphantly.

Your body was designed to be in perfect wor
order. It is God Himself in activity. It is mad
His image and likeness, and "whatsoever God do
it shall be for ever." In the kingdom of God,
kingdom of perfection, all is good, all is harm
all is peace. When you are faced with a conditio
sickness turn at once to Him, declare your mas
of it through the mighty power of the Spirit dw
ing in you. Acknowledge His presence, feel His
flowing free and pure throughout your whole be
cleansing, healing, making you every whit whol

The Spirit of God is all-powerful, unyield
unwavering. When we consciously abide in the se
and gracious presence of Him who is Father
Creator of all, our every human need is satisf
We are healed. We are comforted. We are bles
Joy wells up in us as we speak words of health
Truth and comfort to our body. We feel His lif
us as a strong, vigorous current that flows continu
and uninterruptedly as a cleansing, healing stream

We are created perfect human beings having all attributes of God our Father. When we abide in presence and know that every moment He is ting us to our highest good we should be happy llow His direction. If we will to be made whole can be, for His spirit of wholeness infolds us y moment. It fills every cell and fiber of our ig. It lifts us out of despair into the assurance we have perfect health now.

Jesus sought always to show that sickness or imection in the body was a condition not to be e with meekness and suffering but to be overe boldly and courageously. He healed everyone was willing to be healed. We can conquer dis- and ill-health through the same God power that ss had if we will let Him chart our way.

"Your body is the temple of the Holy Ghost *ch is* in you, which ye have of God, and ye are your own . . . glorify God in your body, and our spirit, which are God's."

When you are energized by His power within you are strengthened, guided, protected, healed, blessed. Realize that you are inherently perfect. off all forms of inharmony in mind, body, and it. Know that in God you are whole, sound, per-, that sickness and fear and worry have no power you. In accordance with divine will declare th for your body and see it gloriously renewed, uilt, rejuvenated, healed.

We are all inherently perfect and as soon as we ize this and begin to think and act with the lehearted conviction that God's will for us is th and wholeness and happiness we shall mani-

fest these qualities. There is no limitation upo
health short of perfection, but unless we belie
health and act on our belief we bind ourselv
limitation, to disease and inharmony and ill-h
When consciously or unconsciously we have b
a law of life and are suffering in our body in c
quence we should realize that there is always a
for health to become manifest. If our mind is
fused with pain we may not discern the way at
Nevertheless it is there and when we turn in th
to God and ask, believing, He will heal us.

"According to your faith be it done unto

God health is your health. Claim it. Acce
Expect it to become manifest in the form in w
it is most needed. Even though the outer adjust
may not be made at once believe firmly in the
ence and power of God within you and you
receive richly, abundantly, wholly.

Through prayer we commune with God. Thr
prayer we find our relation to Him an indisso
one. "Thou, Father, *art* in me, and I in thee . .
the glory which thou hast given me I have
unto them; that they may be one, even as w
one." We cannot meditate upon God and His
ings without becoming conscious that what we
actually exists as our own.

When we put our whole trust in God we ca
be tense or anxious about the outcome of ou
fairs. Tenseness serves to make our difficulty
pronounced. When we relax and let go of
problem and let God take charge His peace
meates our entire being and we experience a ren
and refreshment of body and spirit, and both

ical and mental efficiency are increased. Our in healing is to keep our mind and body re- d so that God's Spirit can express itself freely easily through us.

Trust God to reveal His perfect path in every ation. Turn to Him and He will take care of you, ng you in consciousness to His idea of divine ection. Instead of becoming panicky and dis- ght when an imbalance occurs in your body stop remember that "greater is he that is in you than hat is in the world." Remember too the promise is given in the 23d Psalm:

a, though I walk through the valley of the shadow of death,
vill fear no evil; for thou art with me."

l is always with you. He is your mighty helper, protector, your deliverer, your friend, your our. Turn to Him with a receptive heart, a mind d with faith, and a praiseful and joyous spirit.

You must be willing to receive healing. You t have faith that you are being healed, and you t give thanks that your healing is whole and plete. God's promise of healing is given to all. His sight there are no incurable diseases. He is th. He is our Father omnipotent, the mighty l with whom nothing is impossible. To acknowl- e Him in all our ways is to see His presence ywhere, to look beyond the appearance of disease see the perfect man, the man created in His ge and likeness.

The divine law is that we manifest whatever we ll upon in thought. Therefore we should seek to ize the Truth about ourselves. Whatever God is

we are. Become very still and recognize His
ence and power within you. Let yourself becon
open channel through which His life and powe
flow. When you thus open yourself to the wo
of His Spirit you become His instrument, the n
by which His good work is accomplished.

Do not be fearful or resistant or complainin
co-operate with Him to the full. He will give
His great love and comfort. He will sustain, in
bless, and heal you. He is ready and willing for
to express His perfect health and wholeness
day, this hour, this minute, now. His eternal li
mighty to heal you. It is even now flowing thro
you cleansing, strengthening, rebuilding, healing
ery cell in your body.

"Arise . . . and go unto thy house."

"He who began a good work in you will
fect it."

PRAYER

Ruth M. Heath

Each day a thing of beauty,
Gift to God and to my fellow man:
Something of true value,
Wrapped with thoughtfulness
And tied exquisitely with kindness,
Radiance for color, joy its seal!
And freely given from a love-filled heart.
Some may not wish to open right away.
But for the giver it is God's kingdom
Come on earth as it is in heaven.

What Unity Teaches

ELIZABETH SAND TURNER

Part Two

JNITY BELIEVES in the creative power of thoughts and words. We can have neither good nor ill unless we think and speak it into nifestation. "As he [man] thinketh within himf, so is he." We begin the formation of condins by thought, and if the prevailing conditions not to our liking, there is no possibility of a inge unless we are willing to change our thoughts. l progress has its birth in an enlightened idea. nifestation is the result of a triune action of mind, ea, and expression. We have a mind, God-given. is constantly producing constructive or destructive oughts, depending on the direction of our attenn. When our attention is directed toward the iritual realm, our thoughts partake of the nature the divine and are constructive, making for althful and happy conditions. When our attention focused on the world of sense satisfaction, or nen we permit ourself to enter into the negative liefs and opinions of others or even those arising our own mind, our thoughts are of a destructive ture and result in distressing, troublesome condions. To improve the quality of our thoughts is "a nsummation devoutly to be wished," for this bens a process that eventuates in better physical and vironmental conditions. "Whatsoever things are ue, whatsoever things are honorable, whatsoever

things are just, whatsoever things are pure, wha
ever things are lovely, whatsoever things are
good report . . . think on these things."

Thoughts find expression in words. They n
be audible or inaudible, written or spoken. (
words may heal and bless, or they may wound a
blight. God gave us free will. We can think a
speak what we choose, but by the law of the
mighty, over which we have no control, what
think and speak takes form and dwells among
Far too often we speak inadvisedly, judging "
cording to appearance." When Job was in distr
he bemóaned his fate in bitterness of soul and do
of God, and the Lord asked him,

"Who is this that darkeneth counsel
By words without knowledge?"

Jesus cautions us to "judge righteous judgmen
which means to view life from the standpoint of
spiritual. The cardinal sin is the belief in separati
from God or good. When we voice it we are n
only darkening counsel "by words without know
edge" but are hindering the coming of good into o
own life. "By thy words thou shalt be justified, a
by thy words thou shalt be condemned."

There is always a close connection between t
thought of the mind or the feeling of the heart a
the words we utter. "Out of the abundance of t
heart the mouth speaketh." However there are tim
when our consciousness is negative, and we shou
be careful lest we intensify the undesirable by spea
ing of it. We may feel discouraged, but when
speak words of courage, hope, faith, the words w
act to lift the consciousness to a higher level.

'The worlds have been framed by the word of f'; and surely our world is "framed" by our d. When we learn to think the God thought and the word of truth and love, our world will be-e a happier and better one in which to live.

Unity believes that evil is the result of man's bedience to divine law. It does not exist as an ty in and of itself. "In the beginning God." The s for our belief that disobedience gives rise to is to be found in the allegory of the fall of man. Lord God told Adam that he might eat of ery tree of the garden . . . but of the tree of the wledge of good and evil, thou shalt not eat of it." all know why Adam disobeyed the Lord God; arguments of Eve (the feeling nature) were too ng for him! Metaphysically interpreted, this sig-es that every man's human inclination is to yield the temptation of the sense consciousness pre-ed by the feeling nature. The command is "Thou lt worship the Lord thy God, and him only shalt u serve." When Adam and Eve disregarded this were driven from the garden and thenceforth w hardship and sorrow. Their fate has been red by humanity throughout the ages. In his book *steries of Genesis* Charles Fillmore writes:

"Man fell because he did not keep his mind on source of life. He departed from spiritual con-usness and saw both good and evil. If he had d to the one good, good is the only thing that he ld have manifested."

We are prone to think of the "fall of man" as nething that happened long ago, in the infancy the race, told, as indeed it is, in allegorical form.

Instead we should realize that the scene depict the Garden of Eden is being re-enacted in our life every day. Whenever we accept a restricting dition as having reality or finality, it proves we have eaten of the "forbidden fruit" and our are open to evil. We are hearing its voice instea the Lord's. Otherwise we should not worry, for tells us to trust; we should not condemn, fo bids us love; we should not envy, for does He declare, "Thou shalt not covet"? For such disol ence to His expressed will the punishment is we "die" to health and joy and plenty. To one all our heavenly Father says, "Look unto me, be ye saved . . . for I am God, and there is else." Unity affirms however that as man turn the Lord, serving Him in thought, word, and d evil in the form of distressing circumstances fo individual, in the form of social and economic culties for nations, and in the form of world p lems for the race will depart as Satan did w overcome by Jesus in the wilderness.

Unity believes that the prayer of faith is powerful. "All things, whatsoever ye shall as prayer, believing, ye shall receive." God is the so of all blessings, and in order to receive of Him must make contact with Him. Prayer is the one m of doing so. Through prayer the soul is lifted be the plane of mundane considerations to the realn Spirit and receives inspiration from the Almig Such inspiration is the commencement of the ans to our prayer. We are prone to say that our pr has been answered when a beneficial condition pears in the outer, but without the inspiration

s in prayer there could be no change of con-
isness and hence no external improvement.

rayer is as necessary to happy and successful
g as breathing is to physical living. "Incline
ear, and come unto me; hear, and your soul
live." We are apt to pray when we are in
le and need help that we cannot secure through
un channels. Unity stresses the necessity of daily
r and the importance of not merely asking God
he fulfillment of our desires but of communing
Him so that we may know how to do His will.
rary to the prevailing view, prayer is not pri-
y for the purpose of receiving. Its highest aim
enable us to give of ourselves to our Father in
plete surrender. "Into thy hands I commend my
t." Through prayer we invite God to take
ge of us, knowing full well that He will lead
the way of holiness, wholeness.

'aith is the essential ingredient of all true prayer.
hout it prayer is a jumble of words "full of
d and fury, signifying nothing." Especially in
New Testament much is made of the power of
. The substance of Jesus' words "Thy faith hath
e thee whole" is reiterated again and again in
Gospels. The epistles of Paul confirm it, "By
e have ye been saved through faith." The entire
chapter of Hebrews declares that the way of
is superior and that "without faith it is im-
ible to be well-pleasing unto him [God]."

Prayer and faith are unified in the minds of
stians. They know they should pray "believing,"
frequently they know too that they lack faith,
they are at a loss as regards knowing how to

acquire it. They already have it, did they but
it! Faith is one of the spiritual talents that G
given to all men. The capacity for it is an in
part of the Christ indwelling, as are love an
dom. Few have taken the time to learn how t
tivate it. A person may have any sort of talen
for music perhaps, but unless he studies and
tices his talent lies dormant. When we come
point of realizing that faith is a valuable ass
shall apply ourselves to developing it. Through
we learn what it is: "Faith is assurance of t
hoped for, a conviction of things not seen." W
for it as we would pray for any blessing. Son
has said, "The man of great faith is the m
much prayer." We should pray until we feel
quickened in us. At first we may not be able t
tain our faith in the face of problems, but h
become aware that it is a reality and that it is
we put forth a conscientious effort to use it.
practice of faith in everyday living is mandat
we are ever to have the faith that can "re
mountains." When doubts and fears come to
we should be still for a moment and reaffirm
faith in God as our "all sufficiency in all *thing*
am Thy child, and I have faith in Thee to
my every need." Or we may repeat quietly and
fidently the beautiful words of the Psalmist:
hovah is my shepherd; I shall not want."

It is the constant turning to the Father in p
plus the consistent use of faith that develops
most-important quality. "If thou canst believe
things *are* possible to him that believeth."

Unity believes implicitly that "earth has no

that Heaven cannot heal," and when our prayer italized by faith it reaches the throne of grace our healing is assured.

Unity believes in the Second Coming of Christ, in the flesh but as the outpouring of the Holy it to all who are prepared to receive it. This is fulfillment of the promise of Jesus to His disci-. In speaking to them of His impending depar- He said, "I will not leave you desolate: I come o you." We believe that He does come as the nforter, "the Holy Spirit, whom the Father will d in my name." To those who are being "born w," that is, who are emerging from sense to itual consciousness, Christ is a living presence. his day of great spiritual awakening, when the rts and minds of many are turning to God, the ond Coming of Christ is taking place for them. we have prayed perhaps we too have felt the heal- of a grievous wound or known the "peace of d, which passeth all understanding." Even ugh these exalted moments are rare, they have a ality and reality that surpass human experience l bring to the soul the deep and abiding realization t "where I am, *there* ye may be also."

We believe that when Jesus said, "I glorified e on the earth, having accomplished the work ich thou hast given me to do," He meant it lit- lly, and that He will not return as a man. By ans of His overcoming the Christ consciousness s and is established. It is accessible to us through Spirit of truth; "for he abideth with you, and ll be in you."

Above all Unity believes in the love of God for

His children, a love that is constantly being show on us. It is love that assures us: "When thou pa through the waters, I will be with thee; and thr the rivers, they shall not overflow thee: when walkest through the fire, thou shalt not be bur neither shall the flame kindle upon thee." It is that promises, "Call upon me, and I will an thee, and will show thee great things, and diffi which thou knowest not." It is love that remind "Fear not, little flock; for it is your Father's g pleasure to give you the kingdom"; a love that h us fast: "Lo, I am with you always, even unto end of the world."

It is His love that never fails, no matter wha have done or have not done. It is steadfast, const everlasting, and in it now "we live, and move, have our being."

THE END

This matter of trusting the Christ within to do all things for us—realizing that we are one with Him and that to Him is given all power—is not something which comes to any of us spontaneously. It comes by persistent effort on our part. We begin by determining that we will trust Him as our present deliverance, as our health, our riches, our wisdom, our all, and we keep on by a labored effort, until we form a kind of spiritual habit.—H. EMILIE CADY.

In the Center

WILLIAM A. CLOUGH

VITH THE WHIRR of machinery and straining cable the great steel basket swung out into space and began its spectacular climb. We ded with the other passengers close to the win- to watch the trees shrink down into the earth the take-off station grow steadily smaller.

Then gradually other trees began stretching their up again until their reaching fingers seemed ost to touch the cable car as it neared its landing e. We breathed the drier, purer air.

n the space of just a few minutes we had been sported from base to top of Cannon Mountain New Hampshire. We had been lifted from the usion of limited surroundings to the calm of a e new world.

The Green Mountains of Vermont were sur- ngly near and on beyond them the Adirondacks New York rose blue-gray against the sky. Cana- ranges climbed northward to dim outlines and ions of Maine, Massachusetts, and Connecticut e spread out before us.

A father stood with his young son on a promon- looking out over it all. They were silent for a e then the father said thoughtfully: "Just think, made all this and made it beautiful just for us njoy. He gave us the power to enjoy it too. He s us very much. Everywhere we look we can see evidence of God's love."

"Everywhere? In every direction?" the boy a taking in with a swinging arm the whole ex before us.

"In every direction," the father answered.

"Then we must be right in the center of (love," the boy said.

Though he was only partly aware of it he expressing a great truth. He was thinking mo less in physical terms but the wonder in his eyes showed a dawning awareness of a deeper n ing. He was sensing something of the reality of

"We must be right in the center of God's l he said. We are. That is the great, glorious wo of the universe. We are, each one of us, at the c of God's love, whether we are on a mountainto in a valley, whether we are at the peak of succe in the depths of depression.

I am now, this moment, at the center of C love. You as an individual, whatever your plac position, are the very center of God's love. His converges on you from every side, always is dire toward you from every direction. You are n separated from it.

There is a small pond on the grounds of school my daughter attends, and when it is fr over in midwinter the girls have skating pa there. Sometimes parents place their automob around the edge of the pond and turn the h lights on it.

The skaters move in the center of a flood of mination. Everything is clear and bright. But minute the lights are turned off or the cars tur around the skaters can scarcely be seen. They

e center of the lights only as long as they are d their way.

hose are artificial, temporary lights depending tteries and bulbs. The enduring light of God's is never turned off or turned away. It pours in nually upon every one of His children from side. I may turn my back and close my eyes gnore it, but it is shining to illuminate every- about me the moment I face it with open and receptive mind.

seems easier to sense God's presence on a utaintop with vastness all around than on a city . It was easier for the little boy to understand here than down in his own back yard with his mates. There are so many distractions down v, so many diversions. External things are al- crying: "Look at me. See how wonderful I

ou may walk in the midst of a crowd and feel loneliness yet all by yourself on a mountaintop no loneliness at all. Why? Simply because up the presence of God becomes real while down v you are aware of the seeming carelessness and sion of the crowd. God is in each place the . You are at the center of His love in each place ame. The difference is in your awareness.

What does the Psalmist say? "If I ascend up into aen, thou art there: If I make my bed in Sheol, ld, thou art there."

ake comfort, you who grieve or fear or yearn healing; you are even now and forever at the er of God's love. His healing, restoring love is out you and within you.

You are at the center of God's love, an
center of God's love is in you. You both receiv
radiate and the more you radiate the more y
ceive.

It is probably easier for most of us to r
that God's love pours in on us than that it ra
out from us. That is because of the traditiona
ception of God as a separate being, a person
ing apart from us, yet with an all-seeing ey
the power to give or withhold good.

The idea that God is not a dispenser of
but the good itself is more difficult to grasp.
can God be a loving Father if He isn't a pe
How can one love a principle?

Perhaps we can understand better if we sto
think what it is we love in the members of our f
or the persons closest to us. It isn't hands or
or eyes or hair, is it? It isn't always the things
do or say. It's something more, something we
see or touch.

A country doctor, beloved by his patients
honored by his profession, said to me once: "I
life very rewarding because I find so much go
people. I like all people for what they are."

That is why we love parent, child, husband,
brother, sister, friend. We love them for what
are. And what are they? Not just individuals,
today and gone tomorrow, good one minute
evil the next. They are eternal, living spirit
houses of flesh, and what we love is the spirit
character, the principle.

"God is love." "God is spirit." God is
Father." The Son of God beheld Him as pa

iciple. Jesus felt love pouring upon Him from y direction and knew Himself as a radiating ter of divine love. He was the Word made flesh He knew the flesh was nothing and the Word all.

H. Emilie Cady says: "Keep ever in mind that each ng soul in all God's universe is a radiating center he same perfect One, some radiating more and e less, according to the awakened consciousness he individual. If you have become conscious of radiation in yourself, keep your thought cen- d right there, and the Spirit of the living God radiate from you in all directions with mighty er, doing without noise or words a great work fting others up."

That is what we want, is it not—to be lifted and to help lift up others? There is only one ng power. Our body may be transported to the of a mountain in a man-made device and various gs may provide temporary exhilaration, but only power of spirit can truly lift us up. God is spirit. are spirit.

You are not an individual, going your lonely through life, separate from everyone else. You e an individual body unlike anyone's in the ld, but the spirit, the true tenant of your body, niversal. It is part of the one Spirit, the perfect, eme Spirit of which all life is part. Our Father ns the Father of each and all. Our neighbor ns the neighbor of each and all. The same single it binds us forever together.

Know then that whatever good you desire is in universal Spirit of which you are a part. Know

that it is centered in you right now, waiting on be realized. Your business is not to pray that th sired good be sent to you from some outside so but to realize and behold it as already yours. are the center of all good, and all good is cent in you.

The little boy was at the center of God's before he ever went up on the mountain. He did not realize it. The minute he did he felt wonder of it and the blessing of it. His outer saw much, but his inner eyes saw more.

You may not have health and prosperity harmony spread out before your eyes. But you a the center of health and prosperity and harmony they are centered in you. All good is always yo

If you are troubled and seeking relief take to sit down and quietly center your mind on G Try to understand that God is not a separate pe but that He is everything good, everything real true. Try to understand that the real you is of same Spirit. Try to comprehend the Truth that is within you, not apart from you.

Realizing God as all good and as the life th really you, think of whatever phase of good desire as already yours. It really is. Regardless of and all appearances, you will be speaking the tr when you say: "I am well. I am happy. All th are given me of my Father."

What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—MICAH

Labels

FRANCES HULL TOPPING

RE YOU ONE of those persons who, like myself, resents labels applied to individuals; who objects to being catalogued in the fashion librarian arranging books in various groups? nity I have found a satisfying freedom from s, an all-embracing warmth that excludes no re seeker after Truth, regardless of his ap-ch.

n recent years science has given much attention e effects of early influences on human behavior. y allergies, peculiarities, aversions, and inhibi- can be traced, we are told, to childhood influ-s. A psychiatrist would probably discover that version to labels stems from the fact that much y early life was spent in a small Midwestern where the usual small-town gossip flourished. as a child I resented the often cruel labels that funded rumor or imagination attached to inno- people. To be unconventional was a risk few d take.

Recently a friend pointed out to me convincingly need for labels and their usefulness in daily g. "A label, like a calendar," he said, "is for 's convenience"; and he called attention to the that Adam was given the task of naming the ts of the field and the fowls of the air. Today ind the Adam man naming all sorts of diseases, symptoms and effects, effects that Truth stu-

dents are proving can be annulled by spiritua
or the Christ within.

A good illustration of the value of labels
be found in a grocery canned goods departm
However neat the rows of cans and jars and b
on the shelves, without identifying labels they w
be of little value. Without those labels, who w
trust a clerk to fill an order? It would be an inte
ing experiment as well as a profitable one i
could place our thoughts in jars and label the
might surprise us to find how many jars would
to be labeled low grade.

The extent to which most of us are influe
by labels is evidenced in our purchase of clot
We have learned that certain labels spell qu
good workmanship, style, wearability. But is it
the reputation of the manufacturer behind the l
that determines its value? Yes, and thus we l
that a label may be associated with the idea of r
tation, and we are led to appreciate the value
good reputation and the importance of deser
and guarding it.

A label is the result of an evaluation, and
evaluation involves knowledge, judgment, hon
There is a vast difference between evaluating th
and evaluating persons. In evaluating things we
much on the five senses, while in evaluating pe
we are dealing with intangibles, like motive. I
Samuel we are told that "man looketh on the
ward appearance, but Jehovah looketh upon
heart."

Too often our estimates of people are based u
the testimony of the senses and sense testimon

an deceptive. We have all heard the expression "Don't believe anything you hear and only half of what you see." In that marvelous 13th chapter of Corinthians Paul says, "Now we see in a mirror, darkly, but then face to face." Have you ever tried writing backwards, then holding the script before the mirror in order to read what is written? The same thing happens when you stand before a mirror; your right hand appears to be the left hand of the image looking back at you. The retina, that camera of the eye beholds a transposed image. Again Paul says, "For we know in part . . . but when that which is perfect is come, that which is in part shall be done away." Jesus Christ said, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me." In the Christ in you and in me is our one-ment with the Father, our sonship. It is the Christ that enables us to reverse sense testimony and to "judge righteous judgment."

A label is a judgment, and we are enjoined, "Judge not, that ye be not judged," and again, "With what measure ye mete, it shall be measured unto you." Two women of my acquaintance often pass a certain child whose face and garments are begrimed almost beyond recognition or belief. One of these women sees only the dirt and shies away from the little fellow. The other sees his happy smile and chooses to give him a friendly pat. She has been heard to remark, "He may one day be President." Which of these women, think you, is judging righteously? "What went ye out to see?" How true it is that we see but the reflection of ourselves! We are told to "mark the perfect man, and behold the upright."

Why? "For there is a *happy* end to the man peace," proving the power of righteous judgm There is healing in this kind of thinking, as pro by Jesus again and again. It was the Christ in J that said to the woman taken in adultery: "Nei do I condemn thee: go . . . sin no more." It is Christ in each of us that enables us to rule un criticism from our habit of thinking and to bel the Christ in each person we meet.

The honesty of a label depends quite as m upon the integrity of the labeler as upon the intri qualities of the thing labeled. The labeler sho be as honest as Lincoln who, it is related, when was a grocery clerk, walked seven miles to restor penny he had overcharged a customer; as cou geous as Jesus in driving the money-changers of the Temple; as tolerant as John Bradford w on seeing evildoers taken to the place of executi remarked to his companion, "There, but for grace of God, goes John Bradford." Call a rose any other name, its sweet scent will soon disclose real identity. But it often takes years to undo harm of a label wrongly applied to an individual.

Certain Oriental religions refuse to name t Supreme Being in the belief that by so doing th recognize a limitation where no limitation exists. our Bible God is called by many names—Jehov Lord, Father, life, truth, love—each signifying so specific quality of God's being. He is also refer to by many as "All in All," a name implying om presence, omnipotence, omniscience. Man, the Chr man or real man, reflects this completeness. To t degree that he lets this divinity, which is the Chr

im, shine through, he will manifest completeness ll that has to do with his outer selfhood.

In the first chapter of the Bible the Creator la- d His creation "very good." The Gospel accord- to John tells us that "without him was not any- g made." His work was completed, and it was y good." Nothing can be added to or taken from constant awareness of this fact enlarges the ca- ty to behold good and largely determines the l of world in which we live. We have only to from the appearance of evil to behold the good.

In the final analysis, the label most to be de- d and the most pleasant to read will be: "This y beloved Son, in whom I am well pleased."

VESPERS

Incense rose where wild grape bloomed,
Stars lit candles dim;
A hermit thrush full-throated sang
A peaceful, praiseful hymn.

Sunset colors like organ tones
Stirred my soul to prayer.
There was no church, no priest, no book:
But God was there!

—NELLIE GRAY BOURDEAUX

Love Is Power

KATHLEEN W. WELCH

Love is the fulfilling of the law.

ARE YOU TROUBLED in your mind about s
person or situation? Has someone hurt
Do you feel unhappy or alone? Are yo
sentful or critical of someone or something? I
do not allow yourself to remain wrapped aroun
this fog of negation but put love to work! Ur
standing love is the most dependable and the
powerful force on earth. It never fails. Then
waste precious time dwelling any longer in a me
atmosphere that because of its negative qualit
destructive and disintegrating.

Love is power. A lack of spiritual love must
be a lack of spiritual power. Love is unity and
mony. A lack of unity and harmony in the m
body, or affairs of man points to a lack of l
or to a failure to apply the principle of love, v
its resultant wisdom, where it is needed. Set di
love in motion and any evil or inharmonious co
tion must vanish, for love with its irresistible po
converts everything unlike itself and finally tra
mutes it into its own lovely essence. The more
are able to comprehend love as the moving fo
of the universe the greater will be our advance
constructive idealism. It is the one and only po
that will eventually put an end to "man's inhuma
to man" and to the scourge of war.

It has been said that life with all its trials

ts opportunities is "just our chance o' the prize
larning love." The day when we have not learned
xpress more love is a day lost. Each day should
some transmutation of the dross in our character
gold, or at least the beginning of such a trans-
ation. A character is only as great, a disposition
nly as sweet, a temperament is only as serene as
ove that animates and quickens it. All the really
t men and women of history have been lovers
umanity. They have been able to look, as Jesus
beneath the surface appearances to the shining
t of man, the image of the Eternal. Love pene-
s through the ignorance, the greed, the selfish-
and the thoughtlessness of mortals; it harbors
condemnation of anyone or of anything for it
ws that condemnation is wasteful and defeats its
ends, that it is absolutely negative and accom-
nes nothing. Love sees and calls to the spirit of
her and refuses to cease calling until the spirit
his person responds; it fills a situation with its
harmonizing presence and keeps it so filled
l the situation is changed and permeated with
e and order and harmony.

"Love *is* the fulfilling of the law." God's spirit-
law is love and unity. We are not living intelli-
ly, much less spiritually, unless we perceive
creation is one perfect whole. Jesus condensed
deep and marvelous truth into those two signifi-
words "our Father." In the purposeful design
his loving Father and Creator all diversities are
ed in a perfect unity; anything unlike love and
y is transmuted so as to harmonize with the
ect whole. Men may co-operate with God in this

great work or, not yet awake, may wander i
while in the darkness and confusion of sense tho
However man will never find happiness and p
until he works with the law of love.

When we have once perceived that God's la
one of love and unity, it is the ability to remain
to this principle without being deflected that
stitutes spiritual power. If any person or cond
is able to swerve us from love, is able to dim
vision, we are not established. The person or
dition that can make us resentful, resistant,
tagonistic, or unhappy subjects us to this condi
We are deliberately giving someone or somet
power to destroy our peace of mind and, as
quently happens, our bodily health also. For
time being we have shut ourselves out from
life-giving rays of love, and we can find our he
and our serenity again only by returning to
warmth and power of those rays. So long as w
tain the calm poise of love in any situation,
vision that perceives the divinity in each and e
person, we retain the mastery of ourselves an
the situation. Absence of love is darkness and
human difficulties and problems need light, the s
ing, penetrating light of divine love.

It is utterly impossible to maintain the poise
power of love and shut out any member of
human family whatsoever. This does not mean
we are supposed to love the human weaknesses,
wrong habits, and the like, in others. It does n
that we are to discriminate clearly between the
and the unreal in each person, and teach ourselve
see only the real. In the last analysis it is only

His Christ that we love. To recognize, love, re-
t, and uncover this Christ in ourselves and
rs is the greatest work we can ever do for the
ner and the most important. "Wist ye not that I
t be about my Father's business?" Jesus asked
His mother. The business of uncovering love and
liness whenever and wherever it may be found
e Father's business.

Love is not merely a way to work; it is posi-
ly the only way to work. Anything we do for
lsh ends is sure to act as a boomerang bringing
s only dissatisfaction and unhappiness. Selfish-
is not power but lack of power. If we work for
we are disconnected from the whole, we are cut
from the inspiration that flows from the universal
rce. To work with love for the good of the whole,
lases the individual powers, discovers to us our
cial talents and gifts, and leads us to the ac-
plishment of the work that the Father wishes to
eve through us.

Love is power; it is wholeness and completion;
expansion and circulation; it must be kept ac-
every day, every moment. "I swear to you," said
lt Whitman, "that the universe shall be whole
him who is whole; it shall remain jagged and
ken to him who is jagged and broken." Love
gs sanity to dissolve the mesmerism of fear and
mortal discord. It clears the air and fills the at-
phere with a sunshiny warmth that melts away
difficulties and problems of social and business
tionships. Therefore love and be not weary of
ng. Unless we can love until nothing that hap-
es to us can make us cease to love, we do not really

love; until we are able to perceive that some pe
say what they do and act as they do because the
not understand; until we are able to say with J
"Father, forgive them; for they know not what
do," we do not really love.

In checking up on ourselves, it is well to
member that human beings are apt to see and
cize in others the weaknesses that they thems
are most prone to. It may be an unconsciou
rather subconscious tendency in ourselves, and
wise to give time to a little self-analysis wher
find that we are tempted to condemn certain faul
others. A critical or self-righteous state of m
is always a sign of weakness, of dimness of vi
whereas love of the divinity within ourselves
others is power and wisdom. As one writer put
"to love one's neighbor is to achieve an inner to
ance for the uniqueness of others, to resist the te
tation to private imperialism. Let us be kind
to another, for most of us are fighting a hard bat

There is no discordant, confused, or unha
condition of any kind that you cannot love your
out of. "Love *is* the fulfilling of the law." W
everything else has failed love will succeed, bu
must be applied actively to the situation. Ther
no such thing as static love. Love is a living, ac
force or energy and the greater the need seem
be the more active it should become. "This is
commandment," said Jesus, "that ye love one
other even as I have loved you." Jesus loved acti
every moment of the day, teaching, healing, bless
and He said, "Herein is my Father glorified, tha
bear much fruit; and *so* shall ye be my disciples.

True love never bears a grudge; never harbors ...tment; does not indulge in moods. In his essay "...aracter" Emerson writes: "New actions are the ... apologies and explanations of old ones which ... noble can bear to offer or to receive. If your ...nd has displeased you, you shall not sit down to ...sider it, for he has already lost all memory of the ...age, and has doubled his power to serve you, ... ere you can rise up again will burden you ...n blessings." As one woman said to another who ... complained of having her feelings hurt at a ...ting the day before, "Forget it, dear! No one ...embers it today but you!"

So do not "weary in well-doing," but love and ...p on loving. It will beautify and strengthen ...; it will make of you a great blessing to others; ...ill earn you the "Well done!" of your Father, ...the promise is: "If a man love me, he will keep ... word: and my Father will love him, and we ... come unto him, and make our abode with him."

Help us, Father, to love as Thou dost love, pa...ently, actively, understandingly. Help us to be big ...ugh to rise above slights, hurts, misunderstand...s, fears, and moods. Help us to know that Thy ... expressed through us is a healing, blessing ...er, and help us to use this great power every ...ment of every day. In the name of Christ, amen.

The Almighty will be thy treasure,
And precious silver unto thee.

—JOB

"Be Still and Know"

WORRAL G. SONASTINE

ON MANY OCCASIONS during the past y have asked Truth teachers, writers, students what they considered the practical and helpful statement in the Old T ment. The answers I received varied all the from Genesis 1:27, "God created man in his image, in the image of God created he him," to 22:21, "Acquaint now thyself with him, and l peace." The most popular passage however seem be the 10th verse of the 46th Psalm: "Be still, know that I am God." One of those who fav this verse went so far as to claim that these words hold the solution to every problem know man.

If this claim seems a bit exaggerated to stop and consider for a moment just what it m to "be still and know." Have you ever tried it w someone was attempting to start an argument you? Do you know how it works in the face of ger? Have you ever tried it when you were ma an important decision? To be still under any of t circumstances is not easy—it requires faith courage—but the results obtained by such action most gratifying. Especially is this true when we the stillness to "know that I am God."

To "know that I am God" is to recognize presence in all things. It is to admit of no evil, where God is, there can be no evil. To know

:to act accordingly is the aim of all earnest Truth :ers. It is the procedure to which Jesus referred n He said, "Judge not according to appearance, tudge righteous judgment."

"The question may arise, "Is it absolutely neces- : to be still in order to know the truth about ?"

The Truth can of course be known anywhere and ytime, but the voice of intuition, which is the ce of true knowledge, can best be heard in the ce. It is difficult to hear the still small voice e the din and doings of the outer world. We : learn to listen, to wait for God to speak to us. listening, however is not done by the physical r It is a process of inner quietness, receptivity, expectation. Knowledge of the Father, what s and what He reveals to us, comes as unobtru- y as the voice of instinct comes to birds and ani- . Call it instinct, intuition, or revelation, it is wisdom of God imparted to us through the mind God. "I will instruct thee and teach thee in the which thou shalt go."

We can know the truth about God intellectually er any circumstances, but this kind of knowing is enough. We must know intuitively, with deep riction. We must literally become one with the it of truth, or more accurately speaking, we t become aware of the fact that we are already with the Spirit of truth. Experience proves that knowledge or awareness can be attained most tively in the silence.

When a company of soldiers march along to- er, their footfalls sound as those of one man.

Each marcher listens to the footsteps of the otl and thus they move in perfect rhythm. This is way to keep adjusted to the rhythm of the univ By listening often we can keep in tune with the finite and avoid the harsh clamorings of the w about us. Silent contemplation of divine order es lishes it in our own life and affairs. It brings manifestation the peace and perfection that al eternally in the realm of Spirit.

One who stands still and knows in the fac danger exercises true faith. He knows in spite appearances that God is present, and it is this kn edge which is necessary to eliminate danger. Go love, and His presence assures us of our hig good when through faith we permit it to mani itself. Failure to recognize God's presence and of evil invariably result in discord and disaster. know that God is present in all our affairs is possess Him, to be at one with Him consciously. be aware of our oneness with the Father is to al ourselves with all the forces of His infinite verse and thereby eliminate every enemy. "If *is* for us, who *is* against us?"

Have you ever had the experience of winning argument simply by being still? It can be done: fact, with one exception, this is the surest there is to win an argument. The absolutely sure is to follow Jesus' recommendation and "agree w thine adversary quickly." When practicing the me od of being still in the face of an argument, it m be done discretely. "Lum and Abner," those lova old fellows in the "Jot 'Em-Down Store" once ill trated this in a most amusing way.

It seems that Lum had made a foolish business saction of some kind and was trying to explain Abner why it was the right thing to do. Abner remained silent and nodded agreeably from time ime. This went on for several minutes, but pres- y Lum became angry.

"Well, that's how it was!" he shouted, "and I 't care what you say about it!"

"I didn't say anything," Abner replied quietly.

"I know you didn't," Lum said, "but I don't like way you didn't say it."

An attitude of agreement, whether it is ex- sed silently or audibly, must be backed up with e and good will if it is really to be effective. Be ing, completely willing, to let your opponent the argument if he so desires. Better to lose an ument than to lose a friend. What difference does ake anyway? "What *is that* to thee," said Jesus, llow thou me."

A happy mother of five fine children was recently ed how she managed the youngsters so success- y and harmoniously. "Well," she replied, "I keep trying to see less and say less. I think that's best way to get along with your children and to them along with the world. Sometimes when I the Lord's prayer I say, 'Thy kingdom calm' in- d of 'Thy kingdom come.' I believe poise and nness are essential factors in the attainment of worth-while goal."

Most of us observe periods of silent contempla- n, but I wonder how many of us practice being l during our daily activities when it is advisable. we carry enough of the calm serenity of the si-

lence over into our regular activity? Jesus was ways calm and deliberate in His actions, thus giv the power of Spirit every opportunity to express self through Him. When He was told that His g friend Lazarus was desperately ill, He did not r about excitedly making preparations to leave Bethany: "When therefore he heard that he v sick, he abode at that time two days in the pl where he was."

The practice of waiting quietly for spiritu strength at frequent intervals is one of the m important things we can do to contribute to well-being and to the well-being of those about Serve your fellow men, yes, but do not let your g ing in service keep you from receiving in the silen Periods of quiet communion within ourselves ren our energy and quicken our understanding. Witho such periods we cannot do our best work in any fie

The stillness really does something to one w abides in it. It relaxes the body, soothes the nerv quickens the mind, and nourishes the soul. There no substitute for silence in the process of spiritu growth. If you have ever experienced absolute lence, you will recall that you seem to become o with the very atmosphere that surrounds you. Th is literally true. As we practice the presence of ur versal Spirit by centering our attention on its pre ence within us and around us we become mo and more aware of our oneness with it. Th awareness enables us to make practical use of tho wonderful spiritual attributes love, wisdom, an power. These characteristics are easily recognize in us by those with whom we come in contact.

When you begin to experience the wonderful ce and satisfaction that comes from spiritual con- isness, you will find that you cannot get along out it. It will become as essential to you as the d you eat and the water you drink. It is food for soul. It brings you strength and courage. It gives u love and understanding. It smooths out petty oyances and brings perfect order into your life. l the forces of the universe move toward your best good when you learn to "be still, and know."

ASSURANCE

Geraldine Wells

I hear a voice within me say:
  Rest, for all is well.
Forever in a holy place
  Thou dost safely dwell.
No one can ever snatch thee
  From out the Father's hand;
For thou dost ever seek His light
  And in it firmly stand.
No thing can e'er disturb thee,
  No fowler lay thee low;
For I will guide unerringly
  Wherever thou wouldst go.
I am the lord of wisdom;
  I am indwelling power;
I am the Christ within thee
  That guards thee every hour.

Fear Not nor Be Discouraged

DOROTHY M. MEAD

ALTHOUGH the study and application of the U teachings over a period of some ten ye had brought me from a state of semi-inva ism to greater health and strength than I had kn since school days, I suddenly seemed to reach impasse. There was no obvious explanation un it was that I had become so preoccupied with out activities that I had little time to spend in meditati prayer, and study. As a result fears of every k commenced to creep in, and in time I began to do the very principles that had brought healing freedom.

Unfortunately or fortunately, I do not kn which, I did not live anywhere near a Unity cen so I could not personally consult a teacher. But G ever patiently points the way, it seems, even wl we feel ourselves to be estranged from Him. I h always received my greatest help and inspirat from persons with problems and experiences a to mine, and so it came about that I wrote to Cha Fillmore for help and advice. Between June, 19 and May, 1947, I wrote a total of five letters to Fillmore, each filled with doubts and questionin and I received in response five faith-filled letters guidance and encouragement. I should like to sh with you some excerpts from those letters, beca I feel I should no longer keep to myself the wo of wisdom and understanding that might help so

:r person who may be questioning in doubt and ıgering for help as I was then.

The first letter from Charles Fillmore was in re-nse to my questions on the best method to follow ›ring about complete healing, as my recent atti-:s of fear and doubt were again bringing twinges f discomfort long since thought banished. It was ɜɜd June 25, 1946:

Since I have had a similar experience, perhaps I can ɜ you most by telling you the treatment I used. The ɜing of my spine and hip has come through continuous a by-day realization that the one life is coursing through ›body, from the top of my head to the soles of my feet. .ıve reached a place where I can feel that life. When I ɜa strong realization I center my attention in my back ı in silent repetition I affirm the presence and the power f he one life expressing itself through my leg in its i ne perfection. My leg is now being healed and restored. lthe same time if thoughts of sickness or pain or any f hose abnormal thoughts come into my mind, I quietly i olve them by denial, realizing that there is the one life, ı one strength, the one divine symmetry and order in ı]d and body.

The result has been a gradual strengthening and build-ı up of the muscles, nerves, and a new feeling of life ı he whole leg and also up into my right side, which ɜ for so many, many years paralyzed. I would not say ı I am perfectly healed because the hip bone has not ɜ gone into its socket; but I know it will, because I can ɜ the muscles pulling it in that direction. When the ı cles have been sufficiently built up they will auto-ı ically push the hip bone into place. You can see that as required quite a bit of persistence, continuity, and ɜ izing every day the divine man with a perfect body.

I often use this thought: "I am strong in the Lord and ı power of His might." I also decree this for some

BOLSTER LIBRARY
PACIFIC SCHOOL
OF RELIGION

The letter was so encouraging that I settled dc once more to work. But more questions kept on a ing in my mind, questions of why the followers the Truth teaching should have to work so ste fastly for healing, while followers of a certain ot teaching seemingly had mostly instantaneous h ings. Again I wrote Mr. Fillmore, laying my p plexities very plainly before him. His reply August 1, 1946, read in part:

Yes, there is only one universal Truth, and no part lar church or oganization can claim to have all of it. fullness of Truth has its abiding place within the h of every man, and Jesus confirmed this when He said, " kingdom of God is within you."

In regard to your question concerning the tendency ignore the body, we do not approve of this method. body does not need less attention but more; however must be sure that it is the right kind of attention. must think of our body not as material flesh, subject sickness, decay, and death but rather as a spiritual tem of God, made out of His radiant life, substance, and telligence. To the degree that we believe this health a harmony will manifest themselves in every part of c being. The fact that so many of your friends have inst taneous healings is because they have faith in the heali presence of God in their life. Jesus said, "Thy faith ha saved thee;" "According to your faith be it done unto yo

You say you want to know the Truth, dear frien The Christ mind is in you, and when you conscious identify yourself with this mind, you have access to the truth about God and man. Affirm persistently, "Throu the Christ mind in me I do know the truth about God a about myself," and you will know all that you need know. You will know without a doubt that the resurrecti of Jesus is no fable when you claim your oneness wi this living intelligence within you. Even though son outer teachings speak with much authority, God in you

final authority on all questions, and you will always w the true from the false.

Our prayers are ever with you, dear friend, and we stantly behold you as you really are, a radiant child Spirit. His presence, which permeates your entire being, not only the source of your life and health, but also source of your intelligence and wisdom, and we rejoice you are illumined and inspired. "I am the way, and truth, and the life," said Jesus.

Still unsolved questions and queries came to nd. These Charles Fillmore answered in his letter October 15, 1946, which I quote in part:

We regret that you have interpreted our silence as ifference to your questions. I assure you this is not true. eavy teaching schedule and the demands upon us from sons whose spiritual needs are critical made it neces- to lay your letter aside, since it requires a lengthy wer.

God can tell you why you have not received complete ling better than I can. Go in silence to the Spirit of h that abides within your own soul, and earnestly ask Father what is needful for you to unfold.

Do not be discouraged because you have not re- ved complete healing. Continue to knock and ask. You e made much progress. Keep praying and new light l life *must* come to you.

God has incorporated into your being the transcendent lities of the divine. You have within your mind and ly the pattern of the perfect man, and through your rd you can bring it into manifestation.

Accept as literally and spiritually true the promise of us that "with God all things are possible." To proclaim presence and power of Christ brings a feeling of free- m and light. This light is Spirit power, and it is avail- le to anyone who will call upon the name of Jesus and pect it to raise him quickly out of negative states of nd into the power and zeal of an overcomer through

Christ. With every thought and word of life in Christ are transformed and made new.

No, I do not believe that taking on or feeling the p trials, and troubles of others is a necessary part of refinement process. On the contrary, such an attitude feats its own purpose. We grow spiritually to the de that we rise above these conditions. You need to re that they have no permanent existence, because God not create them and that perfection in all ways is heritage of mankind.

I have no set formula or words for releasing the atc power within the nerves and cells of my body. The incl pamphlet *The Atomic Prayer* gives a more detailed acc than I can give in a letter. If you will reread this pamp and really study it, I am sure you will have good res Pray to God, the Spirit of light, and He will guide yo your search.

Believing ourselves to be two people, an outer and an inner man separate and apart from each other, be quickly overcome by taking such an affirmation as Je words 'I and the Father are one.' Repeat this thought and over until it becomes a living flame within. Then truth is your own. God bless you mightily.

For a time the questionings ceased. I studied letters and reread many of my Unity books, bu seemed to be too ill at ease to attain the peace mind I so sorely needed. With the coming of a n year the negative attitudes of previous months p off in the form of pelvic disorders. Again I beca intensely fearful and strained. Again I sou Charles Fillmore's help. He replied with prompt and understanding. The letter, dated April 8, 19 read:

Your letter has been forwarded to me in Califor where we spend the winter season. We are praying w you for your complete release from self-condemnation,

cleansing of the fears and morbid sensations that haunt for the manifestation of perfect health and wholeness our body, and for your peace of mind and heart. "My e is sufficient for thee: for *my* power is made perfect eakness," saith the Lord.

Do not condemn yourself for thoughts and feelings arise from race beliefs coming up to be cleansed and ed. Speak peace to them. When thoughts of displace-t of the organs of the life center harrass you, turn your ghts to God and dwell on His perfection. Because holds all in perfect balance and divine order, the fear lisplacement or prolapsis is removed and the conscious-of balance and order is established in you.

Myrtle Fillmore did not suffer from growths. But by ling a cheerful, positive, constructive state of mind, cultivating unshakable faith she overcame other weak-es, disease, and shortcomings equally alarming. "Go, do thou likewise." The power is in your hands. Exercise Christ dominion and refuse to admit or entertain ative thoughts or states of consciousness. Meditate quiet-n the Truth of your being, and remember that "with all things are possible."

"Stand ye still, and see the salvation of Jehovah with . . . fear not, nor be dismayed . . . for Jehovah is with "

In his final letter of May 16, 1947, Mr. Fillmore nseled:

Be not dismayed by all the questionings and negative ings and physical conditions. These things have come from past experience to be healed. Turn to God and gnize that within your own Christ center is the answer everything. Seek that center through prayer and in com-e, childlike faith, and you will find your way opening ore your very eyes which have been unveiled through divine activity of faith.

Faith is the foundation faculty through which spiritual is brought forth and the physical man and his environ-

ment made whole and complete. The faculty of faith g stronger at each trial, and when it is obedient to the as its divine guide, it overcomes difficulties easily quickly. When we have faith in the Lord and the way Spirit, we find ourselves becoming inwardly happy outwardly serene, harmonious and well.

Faith in God and obedience to the divine law b forth a serene peace and joy. Jesus had this joy when said, "These things have I spoken unto you, that my may be in you, and *that* your joy may be made full." member He said this right in the face of trials, discour ments, and besetments, but through persistent faith obedience He overcame everything.

It is found by those who persistently exercise faitl God that there is generated in the mind a condition gradually grows into a conviction of the permanent p ence of God, the good-within. This gives rise to the n exquisite joy, peace, love, light, health, wholeness, limitless opportunity, and you find strengthened faith courage to walk in the way revealed to you. Undreamec channels open through which numberless blessings f to you, and your wise prayers are answered.

These last two letters proved to be the most va able of all to me because they dealt with a spec problem. More than any of the others they gave the desire more closely to follow Charles Fillmor example in faith and courage, to hold his remind "The power is in your hands."

I did not use the words of Truth that he inclos but instead chose an affirmation that held a mu greater appeal for me. It was this: "I now relea the spirit of health, and I am made whole." I lik the word "release." I could vision the perfect G health being released and spreading, like a brillia white light, to every part of my body. As I no worked steadily in affirmation and vision I gradual

ixed, and the devastating fears left me because ıy could no longer find an abiding place in me.

My healing has been gradual. That it is not yet *olly* complete is due to my habit of "falling down" vry so often. But of greatest importance is the a that I can now "pick myself up" relatively quick- and go forward again. None of these things I uld have been enabled to do if it had not been for steadying influence of Charles Fillmore through medium of his letters. "Fear not," he wrote, "nor dismayed"; and pointing to Myrtle Fillmore's cling and his own, he wisely said even as the Master might have done, "Go, and do thou likewise."

Give Me, O Lord

Give me faith, O Lord,
That I may see
Above the tangled web of life
There stands infinity.

Give me hope, O Lord!
The inner sight
That knows that day will come again
And surely follow night.

And give me love, I ask;
The grace to see
Within each fellow man I meet
Some likeness, Lord, to Thee.

—ETHEL T. MCMULLEN

Sunday LESSONS

These lessons point out the symbology of the Bible an terpret it according to the Unity teaching. Study wit open mind and Truth will convince you. Bible text is from the American Standard Version of the Bible, copy 1929, by the International Council of Religious Educa lessons are developed from outlines prepared and righted by the Council; both are used by permission.

Lesson 6, August 6, 1950

UNITY SUBJECT—*Certainty through Service.*

INTERNATIONAL SUBJECT—*Elijah, a Courage Prophet.*—I Kings 18:30-39.

30. And Elijah said unto all the people, Come unto me; and all the people came near unto him. An repaired the altar of Jehovah that was thrown down.

31. And Elijah took twelve stones, according to number of the tribes of the sons of Jacob, unto whom word of Jehovah came, saying, Israel shall be thy na

32. And with the stones he built an altar in the n of Jehovah; and he made a trench about the altar, as g as would contain two measures of seed.

33. And he put the wood in order, and cut the bul in pieces, and laid it on the wood. And he said, Fill jars with water, and pour it on the burnt-offering, an the wood.

34. And he said, Do it the second time; and they it the second time. And he said, Do it the third ti and they did it the third time.

35. And the water ran round about the altar; and filled the trench also with water.

36. And it came to pass at the time of the offering the *evening* oblation, that Elijah the prophet came n and said O Jehovah, the God of Abraham, of Isaac, an

-l, let it be known this day that thou art God in Israel, that I am thy servant, and that I have done all these gs at thy word.

37. Hear me, O Jehovah, hear me, that this people know that thou, Jehovah, art God, and *that* thou hast ed their heart back again.

38. Then the fire of Jehovah fell, and consumed the t-offering, and the wood, and the stones, and the dust, licked up the water that was in the trench.

39. And when all the people saw it, they fell on their s: and they said, Jehovah, he is God; Jehovah, he is .

GOLDEN TEXT—*"How long go ye limping be- en the two sides? if Jehovah be God, follow ;"*—I Kings 18:21.

SILENT PRAYER—*I place my full faith in God the her and in the power of that faith I join forces h Omnipotence.*

Elijah, one of the major prophets, excelled in his sen work because of his loyalty to Jehovah and undivided faith. Jesus questioned whether He ld find faith in the earth. That question was wered in the affirmative in the case of Elijah, the works attributed to him could have been e only through the exercise of undivided faith h as he possessed.

Elijah on Mount Carmel represents the I AM in ization of its unfettered power. The meaning of name Elijah is "Jehovah is God; my God is Jah; ovah God." Carmel means "fruitful place; gar- ." It signifies the garden of God, a place in con- usness where we realize the fullness of our pos- lities under divine law. Elijah realized the full-

ness of power that comes to the one who m
union with Omnipotence. His first recorded wo
in I Kings 17:1, reveal his consciousness of pov
"As Jehovah, the God of Israel, liveth, before wh
I stand, there shall not be dew nor rain these ye
but according to my word." No uncertainty whate
is evident in this prophecy. He spoke with abso
authority, apparently as sure of his power to con
the situation as he was sure of the rising of the
with each succeeding day. Complete dedication
undivided service to Jehovah alone give such as
ance. These qualifications anyone may develop w
is willing to pay the price in gaining consciousn
of God.

Before unfettered power can be realized we
establish permanent resolutions of purity and c
enants of conformity with the higher law of obe
ence. Elijah repaired the altar of Jehovah that h
been thrown down. Obedience seems a simple m
ter, but many faculties enter into its perfect expr
sion. Our twelve fundamental faculties contrib
to it, each faculty in its regenerate form. Elijah fit
twelve stones together to form the altar, each sto
representing one of the sons of Israel, who won
new name in recognition of his perserverance
wards perfection.

Obedience through faith helps to marshal o
forces and control our thoughts. Elijah's sacrif
to Jehovah was more than a symbol of the
fining process that is always going on in our co
sciousness. It was a test for the purpose of pro
ing reality. Whether the vital energy of life (t
divine fire) resides in materiality or in Spirit

estion to be resolved to the satisfaction of each on before he can turn his whole thought to ac- ledgment of God in all things. We may make esting of spiritual power as rigid as we will as as we realize that what we actually are testing e strength of our faith. Elijah's faith was equal very test that he could devise. Not even the en trench or the stones proved beyond the r of the divine fire to consume. And we still look to spiritual power to consume hatred, d, ambition. Our problem is not one of gener- power, for that we can do; it is to use our er beneficently and constructively only and to ert the world at large to the will to work to- er for the good of all, knowing that in this way is the good of each one served.

The forces of materiality that control men today be consumed as completely as the bullock that h offered. To do so will take faith as un- able as his. Spiritual power alone can save the tion now, can create world-wide public opinion is determined to establish peace. Materiality de- s itself and all who entrust themselves to it. tive work is done silently. Elijah delegated of his tasks to others, but reserved to himself the ving of Principle and the recognizing of but one er in the universe. The I AM is capable of grasp- he idea of perfection and of holding it fast until comes manifest.

To know God as Spirit is an emancipation in f. "Jehovah, he is God; Jehovah, he is God."

QUESTIONS

What faculty made Elijah's work outstanding?

2. How can we realize the fullness of our possi ities under divine law?
3. Does consecration accompanied by service lead faith?
4. What does obedience through faith accompl in us?
5. Will the developing of a world opinion in fa of peace and demanding that it be establisl solve our greatest problem?
6. How can materiality be destroyed?

Lesson 7, August 13, 1950

UNITY SUBJECT—*Loyalty to Established Fai*

INTERNATIONAL SUBJECT—*Ezra, Interpreter God's Word.*—Neh. 8:1-4a, 5, 6, 8, 10, 1

1. And all the people gathered themselves tog as one man into the broad place that was before the gate; and they spake unto Ezra the scribe to brin book of the law of Moses, which Jehovah had comma to Israel.

2. And Ezra the priest brought the law befor assembly, both men and women, and all that could with understanding, upon the first day of the se month.

3. And he read therein before the broad place was before the water gate from early morning until day, in the presence of the men and the women, a those that could understand; and the ears of all the p were *attentive* unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of which they had made for the purpose;

5. And Ezra opened the book in the sight of al people (for he was above all the people); and he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; an the people answered, Amen, Amen, with the liftin

eir hands: and they bowed their heads, and worshipped vah with their faces to the ground.

. And they read in the book, in the law of God, dis- ly; and they gave the sense, so that they understood eading.

0. Then he said unto them, Go your way, eat the fat, drink the sweet, and send portions unto him for whom ing is prepared; for this day is holy unto our Lord: ıer be ye grieved; for the joy of Jehovah is your gth.

8. Also day by day, from the first day unto the last he read in the book of the law of God. And they the feast seven days; and on the eighth day was a nn assembly, according unto the ordinance.

GOLDEN TEXT—*This day is holy unto our Lord: her be ye grieved; for the joy of Jehovah is your ngth.*—Neh. 8:10.

SILENT PRAYER—*I rejoice in my faith in the one , the same yesterday, today, and for ever.*

The lessons of this quarter cover the lives of the t men and women of the Bible, with the meta- sical truths exemplified by each of them in turn. week we studied the power of faith in God as essed by the great original thinker and worker, ah, the I AM in action. This week we are to study ı, the Hebrew leader who read and taught the of Moses to his people returned from captivity Babylon. During the years of captivity many had gotten the law. By his zeal and faithfulness Ezra ught it again to their attention and impressed its ortance upon them. Ezra's greatness lay in his ı in traditional religion. The "book of the law" his delight, and what Moses and the other great

leaders of Israel had discerned and recorded as
divine law he thought worthy of remembering
impressing upon his people, that they too migh
member it and be guided by it.

Meditation on the mighty truths discerned
the great thinkers of the past and earnest prayer
bring understanding sufficient for each indivi
life and the meeting of its daily problems. The r
ing of the Bible therefore and meditation on
profound teachings are essential, and are rec
mended to every student of Truth, every seeker a
the secret of successful living.

Before we can educate the masses we must
alize the importance of the individual. The ma
can be "elevated" only by the efforts of faith
consecrated leaders, since all reform begins and e
with the individual.

Paul discerned that there is the universal M
(Christ) and that we are all members of His bo
Each human type of the one Man is spiritually
exact image, His especially begotten son. You
that man. Begin your reform of humanity by me
ing your whole being with your Christ mind, w
your indwelling Spirit of truth.

As there is a divine man, so there is a divine
for the government of man. The divine law is giv
in the Scriptures, and is universal in man's bei
The law of Moses is its statement as interpreted fr
the view of the negative mind, and the law of Je
is its interpretation from the viewpoint of the po
tive mind. These interpretations, in their pres
form in the Bible, are the word as perceived by t
illuminated minds of many men. The omnipres

rd is the infallible Scripture of God. "The word ery nigh unto thee, in thy mouth." There is a lity of the mind that receives and transcribes upon tablets of memory every wave of mentality that hes the consciousness, whether from the spirit or n the flesh. Ezra, the scribe, possessed this fac- of mind. Merely to read the law is not enough; ive the sense, so that the hearers understand the ing, is the help most people need in order to y Truth to their daily living.

Happiness is our reward as we find a better way hink and to do than we have before known. We uld put all the power of our thought and word to carrying out of the good that has been revealed to We have learned that to dwell on our mistakes lament over them serves to bind them to us and es us to make the same mistakes again. If we y wish to be free from error we must deny it n our consciousness and turn our attention as kly as possible to the building up of the Truth we wish to see established in us. Remember ays, "the joy of Jehovah is your strength."

QUESTIONS

. In what way is the faith of the great believers of the past helpful to us?
. How should we use the Bible in our search for Truth?
. On what does the work of education depend?
. What two aspects of the divine law do we have in the Bible?
. What faculty of mind does Ezra the scribe represent?
. Why is interpretation of the Bible important?

UNITY SUBJECT—*First Steps in Mind Trainin*

INTERNATIONAL SUBJECT—*John, a Preacher of pentance.*—Luke 3:7-20.

7. He said therefore to the multitudes that went o
be baptized of him, Ye offspring of vipers, who wa
you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repenta
and begin not to say within yourselves, We have Abra
to our father: for I say unto you, that God is able of t
stones to raise up children unto Abraham.

9. And even now the axe also lieth at the root of
trees: every tree therefore that bringeth not forth g
fruit is hewn down, and cast into the fire.

10. And the multitudes asked him, saying, What
must we do?

11. And he answered and said unto them, He
hath two coats, let him impart to him that hath n
and he that hath food, let him do likewise.

12. And there came also publicans to be baptized,
they said unto him, Teacher, what must we do?

13. And he said unto them, Extort no more than
which is appointed you.

14. And soldiers also asked him, saying, And we, w
must we do? And he said unto them, Extort from no
by violence, neither accuse *any one* wrongfully; and
content with your wages.

15. And as the people were in expectation, and
men reasoned in their hearts concerning John, whe
haply he were the Christ.

16. John answered, saying unto them all, I indeed b
tize you with water; but there cometh he that is migh
than I, the latchet of whose shoes I am not worthy
unloose: he shall baptize you in the Holy Spirit and *in f*

17. Whose fan is in his hand, thoroughly to clea
his threshing-floor, and to gather the wheat into

er; but the chaff he will burn up with unquenchable

8. With many other exhortations therefore preached
ood tidings unto the people;
9. But Herod the tetrarch, being reproved by him
Herodias his brother's wife, and for all the evil things
h Herod had done,
0. Added this also to them all, that he shut up John
rison.

GOLDEN TEXT—*Bring forth therefore fruits
thy of repentance.*—Luke 3:8.

SILENT PRAYER—*I seek to do the things that I
ern are right and helpful.*

The emphasis of the text of this lesson is on do-
as a follow up of perceiving. The cry "What
t I do to be saved?" reechoes down the centuries
he desire of every heart, lost in the morass of the
reaches out for deliverance. Everyone has fallen
t of the mark; everyone wishes to retrace his
s and to regain what he has lost. Before anyone
be right he must do right. The multitudes asked,
hat then must we do?" Publicans and soldiers, in
, put the question "What must we do?" Every-
is to do something to make his repenting worth
le. "True worth is in doing, not seeming." Every-
is to do something about his own case.

The work of John the Baptist deals with the
sformation of the inner life of the individual.
n typifies the innate principle that ever seeks to
right. When the mind turns toward the causative
nner side, the principle of righteousness, or right
ting, connects with divine wisdom and its work
he mind is constructive. When the mind turns

toward the manifest life of the individual, th
sult is destructive or negative in nature. Joh
Baptist dealt with denial, with the uprooting o
desirable habits, and with the clearing of the
for the formation of habits of opposite char
rather than with the actual constructive work o
Christ consciousness.

The work of denial and the breaking u
erroneous thought habits is very necessary t
clearing of the mind for "the way of the Lor
the self-controlled habit of thought. Who warn
"to flee from the wrath to come" is immateri
is enough for us to realize that by changing
habitual state of mind from the negative to the
tive pole of thought we can avoid the contin
of undesirable effects. We can "bring forth t
fore fruits worthy of repentance."

First, we deny the stranglehold of heredit
tradition. "Begin not to say within yourselves
have Abraham to our father." Our fathers c
bear us up by the power of their faith. We
stand on our own feet in this matter. We ha
lack of precedents, if precedent formed an in
ble guide to action and decision. "God is ab
these stones to raise up children unto Abrah
The question for us is, "What must we do?"
"What did our ancestors do in their emergenc

We are to deny place in mind to thoughts w
effects are clearly undesirable. By giving the vi
of our faith to negative beliefs we have encou
in ourselves tendencies to sickness, disease, m
choly, doubt, suspicion, uncharitable judgment
other evil "fruits." These negative habits in

life must be ruthlessly chopped out.

Ve must learn also the lesson of unselfishness. must share whatever we have learned of divine ness. The majority of our thoughts ("the mul- es") have no special motive or objective, but ust share with others whatever good they may When we realize material blessings we are to these also, reaping thereby for ourselves the rd of love.

Ve must learn to do honest thinking. We are not e the power of the mind to attract to ourselves love, more friendship or esteem than others d voluntarily give us. To fix our thought on s in a personal way is a dishonest use of the

s soldiers of Truth we are to refrain from over- ing the limits of our authority, through selfish- or excess of zeal. We are to turn our ambition rd the gaining of contentment. Gentleness and e, not wealth and personal advancement, are to r goals.

ur negative thought habits overcome, we are for the great work of establishing ourselves e Christ consciousness. This is the aim before and every one who prepares his mind for the ning of the Holy Spirit.

QUESTIONS

On what is the emphasis in this lesson?
How can we be sure of always being right?
What does John the Baptist typify, and with what does his work deal?
Is the work of denial necessary to the self-controlled habit of thought?

5. How can we avoid the continuance of undesira effects of past erroneous thinking?
6. What main things should be denied out of mi
7. Besides denial, what do we need to learn in pr aration for the coming of the Christ consciousn

Lesson 9, August 27, 1950

UNITY SUBJECT—*The Soul or Subjective N*

INTERNATIONAL SUBJECT—*Mary, the Moth Jesus.*—Luke 1:46-48; 2:48-51; Mark 3:31-35; 19:25-27; Acts 1:14.

46. And Mary said,
My soul doth magnify the Lord,
47. And my spirit hath rejoiced in God my Sav
48. For he hath looked upon the low estate handmaid:
For behold, from henceforth all generation call me blessed.

48. And when they saw him, they were aston and his mother said unto him, Son, why hast thou thu with us? behold, thy father and I sought thee sorrow
49. And he said unto them, How is it that ye me? knew ye not that I must be in my Father's hou
50. And they understood not the saying whi spake unto them.
51. And he went down with them, and came to reth; and he was subject unto them: and his moth all *these* sayings in her heart.

31. And there come his mother and his br and, standing without, they sent unto him, calling
32. And a multitude was sitting about him; an say unto him, Behold, thy mother and thy brethren out seek for thee.
33. And he answereth them, and saith, Who mother and my brethren?

4. And looking round on them that sat round about he saith, Behold, my mother and my brethren!
5. For whosoever shall do the will of God, the same brother, and sister, and mother.
5. These things therefore the soldiers did. But there standing by the cross of Jesus his mother, and his er's sister, Mary the *wife* of Clopas, and Mary Mag-e.
5. When Jesus therefore saw his mother, and the le standing by whom he loved, he saith unto his er, Woman, behold, thy son!
7. Then saith he to the disciple, Behold, thy mother! from that hour the disciple took her unto his own

4. These all with one accord continued stedfastly in r, with the women, and Mary the mother of Jesus, vith his brethren.

OLDEN TEXT—
y soul doth magnify the Lord,
d my spirit hath rejoiced in God my Saviour.
—Luke 1:46, 47.

LENT PRAYER—*Divine love transports my soul ecstasy of spiritual exaltation.*

he Magnificat or son of Mary in response to the ation of Elizabeth breathes supreme exaltation. 's greatness consisted in her devotion to God, subconscious nature being impregnated with ual fervor. The subconsciousness is the mother of the conscious mind. That the soul sub-e can receive and reproduce impressions and from Divine Mind is proved by the phenom-of genius, which is otherwise inexplicable. In genius for spiritual Truth was so pronounced it merged His identity in that of Truth, and He

became Truth incarnate. From the parent the c
derives first of all life, and later care, protec
sustenance, training, and establishment in adult
Where the thought of the mother is possesse
Divine Mind and infused with spiritual imag
the heritage of the child is that of divine ideas.

All thought originates in Divine Mind. We
to acknowledge our dependence on Divine M
and our constant debt to it for the light that
have. But it is through prayer and meditation tha
receive these ideas and express them. Thus we
knowledge our debt to the soul at the same time
that to Divine Mind. These are our "parents" in
realm of Spirit.

To conceive divine ideas in mind and exp
them in words or acts is a blessing that canno
overestimated ("From henceforth all generat
shall call me blessed.") No other joy can equal
of understanding Truth and of being able to gi
utterance in clear, convincing words. The powe
meditation or reflection differentiates the hu
from the merely animal, the spiritual from
material being. Mary the mother of Jesus was
en to meditation. Whatever she heard she
"in her heart" or subconscious mind, bringing it
to consciousness as opportunity offered in orde
meditate on its inner meaning and significance.

Jesus designated the divine in life as the Fa
thus acknowledging that we are divine in or
The symbology is far-reaching in scope, for we g
in understanding and knowledge of Truth as
child grows in wisdom and stature. Jesus was
ject" to His parents; that is, He was an obe

n, but He early understood that His true source s spiritual and that He owed His first and highest egiance to Spirit. "Knew ye not that I must be my Father's house?"

Someone has said that "the soul has ties not less ong than the ties of blood." Jesus corroborated s in the words "Whosoever shall do the will of Father who is in heaven, he is my brother, and ter, and mother." Those who think alike are near atives in the mental and emotional realms, both gher than the physical.

Love is an infallible guide. Jesus loved one of s apostles, John, above the rest individually. To s apostle He entrusted His mother as He hung om the cross. The trust was unerring, for John at ce assumed and discharged the duty of a son to-rd Mary.

In our first glimpse of Mary she sings the Mag-icat or prayer of praise. In our last she continues edfastly in prayer." Greatness develops out of mmunion with God when this communion is a ily habit of life.

QUESTIONS

1. In what did Mary's greatness consist?
2. Does the consciousness of the mother affect the mental heritage of the child?
3. How are we able to conceive divine ideas and express them?
4. How do we grow in understanding of Truth?
5. Is spiritual kinship as recognizable as that of blood?
6. Why did Jesus commit His mother into the care of John rather than to one of the other ten disciples?
7. How may we all achieve greatness?

Silent UNITY

I have faith in the illuminating pou of God's word, and I am now open a receptive to divine inspiration.

The society of Silent Unity, founded more than fi years ago, is the healing department of Unity Sch ministering without seeing them, to those who need h

Our purpose is to aid through prayer all persons w having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering those to whom we minister. "Give, and it shall be gi unto you; good measure, pressed down, shaken togeth running over."

Our Silent Unity group numbers some hundred co crated workers who are devoting their lives to God's w for humanity. They are proving daily that physical, fin cial, mental, and spiritual difficulties can be overcome righteous prayer. Even though everything else may h failed, we shall pray *with* you, for we have faith that "w God all things are possible."

We pray *with* you and also instruct you how to pra the Father in secret in order that you may help yours Silent Unity is praying always, and your co-operation prayer is of mutual benefit. Do not hesitate to write to for help because your problem is personal. All correspo ence is confidential.

Address your request to Society of Silent Unity, L Summit, Mo., Cable address: Unity, Lee's Summit, Mo

Give your full name and address

rayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

EN I sent in my last bank savings I asked you to with me for the healing of my tongue. A small had been gradually getting larger and more ful for over a year. Just two weeks after I wrote vakened one morning and my tongue was per- y healed. I do feel so grateful to God for an- ing our prayers and to you Unity workers for loving help.

The evening before my healing I felt very dis- aged, and felt that something was lacking. I ed to some old UNITY magazines and I picked up July, 1943, number. Happening to turn to the le "Spiritual First Aid" by Clara Beranger, I d just what I needed. It gave me insight into t my trouble was. It seemed written for me and me such a spiritual uplift that I felt as though a ble weight had been lifted from me.—*M. P., ada.*

ROTE requesting your prayers. I was desperately with a skin poisoning and I am very happy to that I am now entirely well. As soon as I put

the letter in the mail it seemed as though someth
just "let loose." I can't describe it—the pain seem
to be cut off to a certain extent. Praise God I
now well and my skin is perfect again.—*N.*
Indiana.

Filled with Plenty

THE VERY day after I wrote to you a sudden lo
calm came over me. The dreadful sick feeling
left me, and this in spite of the fact that we
did not know whether we could pay the bank.
had my daughter found work. I knew then that e
the little faith that had prompted me to write to
had been rewarded.—I daily thank God for you
and ask blessings for you.

Now my daughter has work in a bank; and
husband got orders sufficient to cover his debt to
bank. My heart is overflowing with gratitude.—
W., Canada.

THANK you for praying with me for a new teach
position. I was given a contract in a neighbo
town for the coming school year. The salary is
hundred dollars a year better and the distance f
home shorter by twenty miles. Thank you for y
positive sustaining strength.—*F. J., Washington.*

I WROTE to you asking for help for my newly m
ried daughter—work for her husband and a place
them to live. The day I received your answer he
given a good job and she was told of a nice ap
ment at a price they could pay. When they told e
other of their good finds, it was discovered that

e of work was a ten-minute ride away and hers a -hour ride from the new apartment.—*Mrs. J. M., fornia.*

ROTE to you about two weeks ago asking for ers for my daughter, who at that time was wor- and discouraged about tests that she had failed ral times. I am happy to say that she passed the test last Thursday, at just about the time when would have received my letter. She wrote me happy and thrilled she was that she had passed would graduate. I am very grateful to God and continue to read all the Unity literature I can —*Mrs. W. B., Maine.*

He Shall Have Abundance

E using the Prosperity Bank plan I have been to clear up an indebtedness that at one time ed very difficult to pay. I am thankful from the h of my heart.—*Mrs. E. J., Texas.*

PROSPERITY BANK will be due next week, and ll send it in. This bank, the seventeenth I believe, brought the fattest blessings of all. My husband his long-awaited raise and back pay, which en- d us to pay off our outstanding bills, our son had ife saved and was married, and I was offered a ol that is close enough so I can drive.—*M. T., as.*

AVE been using a prosperity bank regularly for t a year and a half. Recently I have been some- surprised at the many gifts I have bought, ap-

parently without any extra money, yet in every
I've had the necessary amount, and it has been q
little sum.—*R. P. M., District of Columbia.*

SINCE I have been taking part in the "pros
program" everything is working out fine in a
affairs. Seeming obstacles just naturally adjust
selves or else disappear entirely. The good t
constantly coming to me makes people exclaim
I am "certainly lucky." Actually I know that
grow daily in spiritual Truth I am coming int
divine inheritance.—*Miss W. L., Connecticut.*

MY PROSPERITY BANK and your prayers have br
many wonderful blessings. Money seemingly dr
from heaven into our laps, and I was able to
my daughter a very beautiful wedding, wit
bills paid. Help came from all of our won
friends. It seemed as though they could n
enough for us. We just placed the whole affai
ingly in God's hands, and He took care of every
in the most wondrous way.—*Mrs. I. A. S., Calif*

My Help Cometh from Jehovah

IT WOULD seem expedient to tell you first of t
and comfort, together with the spiritual pr
that I have gained from reading UNITY mag
these past few years. It seems that this powerful
magazine never fails when I am troubled. I
God through your school for this help.—*Mrs. M*
Maryland.

THANK YOU very much for the book *Pros*

ch you sent me. I cannot begin to tell you how h joy and comfort I get from studying its pages. all so new and wonderful to me that I find I t to read it again and again, for each time I something new!

also have *The Sunlit Way,* which is my daily panion. I find myself wanting to give a copy of book to all my friends. I am looking toward the when I can do just that.—*Mrs. J. P., California.*

M A regular reader of *Daily Word,* and it has e wonders for me both in my business and my ily and social life. I could not get along now out its inspirational guidance.—*W. W. B., ada.*

Hearken unto Me

E TIME ago I wrote to you for prayer about the se I live in. It was put up for sale around Christ- time. I asked for a prayer for guidance. We ght about buying it, but the price was a little for us, so I asked Unity and God to guide us. nk God and Unity for our guidance. The house been sold to a widow, and we have been informed no one in it has to move, thank God. Several s there were buyers looking. Our flat is on the floor, on the outside corner, and they would t our place; but somehow someway the deals't go through. I never did feel envious of any- that was talking of our place, for I felt sure that e had to move we would be guided to another sant place.—*Mrs. E. G., Missouri.*

HELP *from Silent* UNIT

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

A question has come up in my life and it puzzles me. I have studied Truth for many years and in that time have had many healings and great help. Recently my six-year-old boy was sick with a high fever. Although I prayed for him faithfully, he would feel a little better, but his recovery seemed very slow. My wife, who is very religious but who does not understand Unity teachings like I do, suggested that we call a doctor. I strongly objected. We had a few harsh words, and I insisted that we not call upon medical help. Three hours later as I was driving to work another car ran into me and wrecked my car and put me in a hospital with a broken bone. This made me deeply discouraged and I felt that I was being punished for not letting my wife call a doctor for our boy. I would like to have your opinion. Am I right or wrong?—*From a letter received by Silent Unity.*

We do not feel that your accident is a pen because you would not let your wife call a do for your little son. We do not believe there quality of vengeance in the love of God. Perh you were still thinking of your dispute with y wife and therefore were not as alert to the tr as you usually are. But whether this was the rea or whether there was some other one, you may certain that it was a human error and in no

ught about by our heavenly Father.

The question of whether or not one should seek aid of a physician enters the mind of almost y Truth student. Certainly the ideal toward ch we are working is the establishment of a ld free from disease and illness. However, as we el along the way we need not feel that our h has failed us if it seems wiser or more harious to have the help of a doctor. Such help in no way interfere with the healing power of d, whereas a quarrel with a loved one causes tens that affect all concerned.

We pray for your future guidance and we know will be led to do what will benefit and strengthen r own faith and bring peace and harmony to r family. We pray for your little boy that he will healed and that you will know exactly what care little body needs.

Suddenly several questions have come to my mind, leaving me quite confused. I know this must be a sign of growth, for which I am grateful, but I feel that I need answers to these questions before I can go forward in Truth.

One of my most comforting books has been *Working with God,* by Gardner Hunting. However, in it he says if we want health then we should give love and service and we shall be healed. Yet there are many examples of love and service in this world where the giver does not have his health.

My next question concerns my need for prosperity. Mr. Hunting says to visualize abundance and think abundance and give of yourself and leave it to God. This agrees with my thinking,

yet another book will say that faith without works is dead. We must go out and seek the prosperity we need. But how can I seek? I am a housewife and mother, bound to my home.

I shall appreciate your helping me with these problems.—*From a letter received by Silent Unity.*

Concerning your question about Gardner Hu ing's book in which he says to give love and ser and you will get health, it may be that this is not there is to having health. It is a fact that a giv spirit frees the mind and heart, and this freec shows forth in the body, whereas fear, tension, withholding have adverse effects on the body.

It should be remembered that when an aut writes a book he sets forth his own concepts, sometimes these are but a part of the complete swer. But as you continue to read and to think to look for the spirit of wisdom in your own he you will develop concepts that will serve you in ating a fulfilling life.

In demonstrating prosperity it is important think in terms of abundance and to trust God, Spirit of love and wisdom within your own mind heart, to guide you in claiming abundance. But i also necessary to realize that the individual something to do in creating a prosperous life himself.

You may not be able to go outside your home work, but accept the fact that God has prospe for you, put your mind to thinking of ideas, abilit or services that you have to offer, and market th ideas and talents. Then you will be able to claim s ply in accordance with your needs and the resp sibilities of your life.

There are several questions I have often wanted to ask about your work. I would like to know why you use "Jehovah" instead of "God" in your Bible texts. Why do we have to pattern after the Jewish religion? Also I often wanted to write and ask Charles Fillmore how he felt about baptism, confession, and forgiveness of sins. I want you to help me in my understanding of these matters.—*From a letter received by Silent Unity.*

Why do we use Jehovah instead of God? Perhaps have noticed in our literature that unless ex- nation is made we take our Bible texts from American Standard Version of the Bible, and e texts are quoted exactly as they are written e. We would like you to think of Jehovah not term belonging to the Hebrew religion but as Old Testament word for God.

It is our thought that had you written Charles more about the subjects of baptism, confession, forgiveness of sins he would have replied some- t as follows: These religious rites are good in they stir deep feelings in the hearts of the peo- However, they are not necessary in order to gain ance to the kingdom of heaven. We may know ays that God is love. He does not hold His dren in bondage because of their past mistakes. onfession brings peace of mind and added assur- e of the Father's love, then it is an inspiring ctice. However, we always have His loving for- eness and understanding even without the outer s.

Ye all are one man *in Christ Jesus.*—PAUL

UNITY CENTERS

The following leaders are conducting a ministry in keepin the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs. H P 763 D st
San Diego—Marie Fleming, 441
San Fernando—Vera Stenen, Maclay
San Francisco—Robert Hulbert, ton; Ethel Higgins, 133 Ge
San Gabriel—Ethel Turner, 325
San Jose—Rose Emery, 40-B S
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle K N Broadway
Santa Barbara—Robert Sikking, Arrellaga
Santa Cruz—Alice Hopkins, 916
Santa Monica—Sue Sikking, 152
Santa Rosa—Helen Wade, 845
South Gate—Edna Drebert, 2945
Stockton—Grace Swannell, 48 W
Studio City—Herbert J Schneide Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 V
Watsonville—Alice Hopkins, 31A
Whittier—Louise Newman, 410 S leaf

COLORADO

Denver—Alice Benson, Colorad
Pueblo—Edith Wilshire, YWC

CONNECTICUT

Bridgeport—Helen Kersten, 610
Hartford—Edna Titus, 926 Main
Meriden—Bonnie Adams, Hotel W
New Haven—Bonnie Adams, Hot

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy New Colonial hotel; Ann S 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Cham Commerce auditorium
Daytona Beach—Mary Huck, 128 way
Delray Beach—Frances Jarrell, 4th ave
Fort Lauderdale—Nora Campbell an's club
Fort Myers—Mildred Brown, 7 Travers Arcade First st
Jacksonville—Wm & Bonnie G Somax at May
Miami—May Stoiber, 158 NE 4
Orlando—Carolyn Parsons, 503 S
Sanford—Carolyn Parsons, Valde
St Petersburg—Louise Beaty, 801
Tampa—Ruby Wagner, 626 No
West Palm Beach—Fannye T George Washington hotel

GEORGIA

Kathryn Boyce, 684 W Peach-
Isabel Butts (col) 382 Ashley NW

HAWAII

—Marie Handley, 240 Lewers rd

IDAHO

hristopher Scott, Pinney bldg

ILLINOIS

gton—Hazel Erisman, 108 E
rry
gn—Viretta Sutherland, City bldg
—W I & Anna Hoschouer, 306 S
h; Nellie McCollum, 64 W Ran-
Edith Reynolds, 116 S Michi-
anet Beaudry, 410 S Michigan;
et Halsey (col) 322 E 43d;
tta Gorden (col) 4307 S Mich
—Maud Kellogg, 317 W Decatur
uis—Florence Schaefer, Broad-
otel
—Maud Kellogg, Evanston hotel
—Ethel Maguire, Central Com-
Church, 16th & Charleston
—Bernice Biggers, Empire bldg
ld—Eva Conover, 709 S 7th

INDIANA

e—Faith Cornwall, Court & Berry
argaret Cain, YMCA
d—Margaret Cain, Masonic

olis—Margaret Strahle, Claypool
Frederick Andrews, 8 E Market

IOWA

ines—Betty Stitt, 3118 Grand
ity—Unity, Insurance Exchange

—Irene Duncan, 324½ E Fourth

KANSAS

on—Nona Kerfoot, 316 W 15th
Harriet Pfouts, Jayhawk hotel
—Carl & Lois Moran, 3241 Victor

KENTUCKY

n—Clara Conway (col) 244 Ky
e—Maebel Carrel, 1322 S 4;
Cox (col) 1233 S 16

LOUISIANA

eans—Eloise Echlin, 4730 Cleve-
Ruth Murphy, 604 Canal

MAINE

—Unity, 562 Congress

MARYLAND

e—E Roy Feldt, Emerson hotel

MASSACHUSETTS

John Baughman, 30 Huntington
ge—Edna Titus, 881 Massachu-

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Unity, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve/ Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
Springfield—Unity, 233 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Unity, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyl- ley, Midwest bldg
Okmulgee—Ruth Jacques, McC bldg

OREGON

Portland—Marion Lance, 811 NW

PENNSYLVANIA

Philadelphia—Margaret Feldt, S hotel
Pittsburgh—Andrew Carlson, 23

TENNESSEE

Memphis—Merton Thorpe, 1911
Nashville—Susan Smartt, 1816 B

TEXAS

Amarillo—Eugenia Lane, 114 E
Dallas—Ruth Gillespie, 2030 Co
El Paso—Mabel Peck, 130 E Rio
Fort Worth—Ruth Gilpin, Flatir
Houston—Lilian Brass, 3500 Lo Corine Smith (col) 1302 Schw
San Antonio—Mary Myles, Maver

WASHINGTON

Bremerton—Marion Brown, 925
Everett—Estelle MacPherson, 260 more
Kennewick—Beulah Scott, Arrow
Seattle—Donald O'Connor, Arca
Tacoma—Warren Meyer, 1012½
Wenatchee—Maud McCulloch, C hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA
Milwaukee—Mae Lundahl, 208 consin
Racine—Lu Verna Bauer, 423 S

CANADA

London—Mary Dunning, Moose
Montreal—May Duncan, Ritz- hotel
Ottawa—May Duncan, National
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning Masonic temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Yo

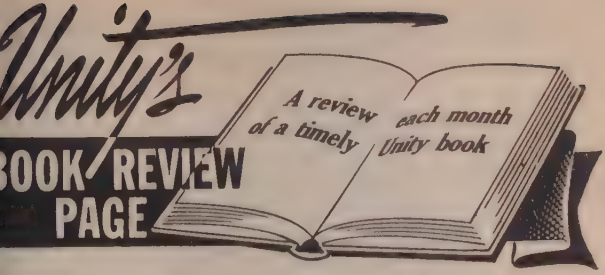
ENGLAND

Easington Village—Thomas Mer 11 Sea View, Co Durham
Iver Heath—Dora Johnson, El Slough rd
London—Ruth Hacking, 6 Stanho race, W 2
Sunderland—Thomas Merrington Durham

MEXICO

Mexico D. F.—Clara Kouns Lu Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina), Italy



Christ Enthroned in Man

By Cora Fillmore

hrist Enthroned in Man teaches that man uses but ıll part of either mind or body and shows how we levelop our latent powers and bring them into ac- Mrs. Fillmore emphasizes the faith faculty as the basis of all Christian endeavor and discusses of the other faculties in turn. She also emphasizes mportance of first calling forth the Christ mind hen the twelve fundamental ideas in Divine Mind, he says that nothing is truly ours until we express new power is ours until we make use of it.

hrist Enthroned in Man, best suited to the needs dvanced Truth students, is a companion book to es Fillmore's *The Twelve Powers of Man* and d be studied along with it. Chapter by chapter it ws his book, giving meditations and exercises for ing "the twelve powers" into full expression.

he author gives much space to the discussion of the faculty, which she asserts is the basis of all Chris- endeavor.

hrist Enthroned in Man, a standard Unity book, is at $1 a copy.)

Appearing in Other Unity Magaz This Month

A Story for Teen-Agers

The August issue of *Progress* brings another c ing story by Ruth Gilbert Cochran about the teen "Butch" and "Elly." In this episode the two, tog with "Peewee" Blake and Mildred Lang, are enj a week-end house party at "Elly's" summer hoi Maryland when "Elly's" spoiled cousin Julie, wh quarreled with her husband, descends on the h gathering in search of sympathy from "Elly's" mo "Auntie May." The story is titled "The Cre Wheel."

"Make Lemonade Out of It!"

In the August 6 issue of *Weekly Unity* Mary G Adams relates some of her experiences with pat in the polio recovery ward of a large hospital. In article titled "This Is the Victory" Mrs. Adams wr

"It is good to know that God never forsakes us that His laws are ever operating for our good, b takes mental, physical, and spiritual fortitude on part to climb above our human limitations. One son may accept his limitations in an experience resign himself to them; another may become disc aged and embittered; still another may seek w the experience better to know God and His laws. pointing out that the latter is by far the best wa dealing with adversity, Miss Adams quotes Presi Hutchins of the University of Chicago, who once "If life hands you a lemon, make lemonade out of

A Practical Retaliation

'Fret Not Thyself" is the title of Ross L. Holman's le in the current issue of *Good Business.* Here Mr. nan gives sound counsel on the most profitable way leal with so-called "competitors" in business, parlarly the type that seems to be unprincipled. In port of his advice, Mr. Holman cites many concrete nples of how returning good for evil has payed off urprisingly satisfying ways.

Relaxation Makes Work Easier

William A. Clough in his article "Wait on the d" in the August issue of *Daily Word* presents a new on the art of mental relaxation and says:

'Most busy people consider doing nothing a wicked te of time. Busy bees are generally commended and nes condemned. . . . But there is a great difference veen laziness and quiet contemplation."

Mr. Clough then advises that more real work can ccomplished if one first sets aside a time to "wait he Lord."

A Strange Birthday

The lead story for August *Wee Wisdom* was writby I. E. Banker and is titled "Abigail's Birthday." Abigail lived in the lumber country of Michigan was about to celebrate her tenth birthday when her her was called away to take care of a sick neighbor, ing Abigail alone to take care of the house. How gail came to share her birthday cake with three posedly "savage" Indians makes exciting reading children 5 to 12.

Unity Books and Booklets

For Beginners

- Beginning Again — standard only
- Favorite Unity Radio Talks — standard only
- God a Present Help — standard only
- God Is the Answer — *Dutch* $1; *English*
- Great Physician, The — standard only
- How I Used Truth — *German* $1; *English*
- Lessons in Truth — standard only
- Lessons in Truth — *German, Russian, Spanish, Dutch*
- Letters of Myrtle Fillmore — standard only
- Lord's Prayer, The — *German*
- Lovingly in the Hands of the Father — standard only
- Mental Equivalent, The — *German* $.10; *Russian*
- New Ways to Solve Old Problems — de luxe $2; standard
- Six-Day Healing Practice, A — *Spanish* $.10; *English*
- Whatsoever Ye Shall Ask — de luxe $2; standard

For Healing

- Christian Healing — *English, German*
- Divine Remedies
- Jesus Christ Heals — standard only
- Truth Ideas of an M. D. — standard only
- You Can Be Healed — standard only

For the Home

- Meatless Meals — cloth
- You and Your Child — standard only

For Prosperity

- As You Tithe so You Prosper
- Both Riches and Honor — *French* $1; *English*
- Prosperity — standard only
- Prosperity's Ten Commandments — standard only
- Working with God — standard only

For Inspiration

- Best-Loved Unity Poems — standard only
- Finding the Christ — *Russian, German, Swedish*
- Have We Lived Before? — standard only
- Mightier than Circumstance — standard only
- Sunlit Way, The — standard only

For Devotion

- Bible, American Standard Edition
- Book of Silent Prayer
- Effectual Prayer — standard only
- Silence, The
- Unity Song Selections — cloth

For Advanced Study

- Atom-Smashing Power of Mind — standard only
- Christ Enthroned in Man — de luxe $2; standard
- Know Thyself — de luxe $2; standard
- Metaphysical Bible Dictionary
- Mysteries of Genesis — standard only
- Mysteries of John — standard only
- Selected Studies — standard only
- Talks on Truth — standard only
- Teach Us to Pray — de luxe $2; standard
- Twelve Powers of Man, The — standard only
- What Are You? — standard only

Greeting Booklets

- Are You Getting All You Want from Life? — .10
- Be at Peace — .10
- Challenge of the Dawn, The — .10
- Daily Resurrections — .10
- First Things First — .10
- Gift Imperishable, The — .10
- God Is Blessing You Now — .10
- Good News, The — .10
- Great Helper, The — *French, English* .10
- Holy Bread
- Land Is Bright, The
- Life Is Consciousness
- Mental Equivalent, The
- Preparation for Easter
- Recipes for Living
- Song of Life, The
- To Them That Ask
- Way of Faith, The
- Where I Am King

(12 copies of these booklets for $1. Envelopes included)

For Children

- Jet's Adventures
- Jet and the New Country

NEWS *from* UNITY

Unity
t Month

the September issue of
y Narada Evaldt answers
question in the minds of
people: "Why, when
obeying Jesus' injunc-
to seek first His king-
to give service and
ual help, why am I still
le to live free from fi-
al worry?" In reply,
Evaldt explains:

God is love, and it is un-
able that love should
implanted an urge in
o express it and then
ld withhold the material
ly required to make this
ession a perfect, harmo-
s, and complete one.
never withholds mate-
supply; but because we
not understood that ma-
supply is also an ex-
ion of God we experi-
periods of lack. . . . We
thought that 'added
means perhaps 'at some
future time,' and we have resigned ourselves to facing financial leanness until such time as God chooses to reward us. We have separated the expression of music, art, service, and the like from the material substance needed to make them harmonious, complete, and free from fear of lack. In our mind we have thought of God expression as flowing through many separate channels, and because of this mental separation we have become confused and uncertain about our supply."

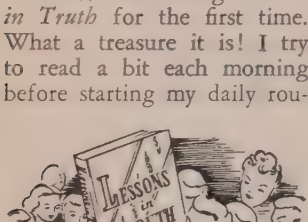
The article is titled "God in Expression." Watch for it in *Unity* next month.

Testify for
Lessons in Truth

On another page of this magazine you will find an announcement of Lessons in Truth Week to be held September 11 to 17. Each year following this spiritual ob-

servance we receive many letters from Truth students telling of benefits received. The following letter comes from a woman in Passaic, New Jersey:

"I am now reading *Lessons in Truth* for the first time. What a treasure it is! I try to read a bit each morning before starting my daily rou-



tine, and it just seems to insure a happy day!"

Another Truth student writes:

"Reading over and over again H. Emilie Cady's *Lessons in Truth* has opened up new illumination. I always find something especially helpful which appears to be quite *new* even though the pages have been perused many times in the last twenty-five years."

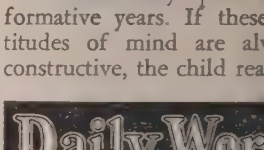
This is an experience many have shared, according to the following letter from a student in Johnston, New York:

"Thank you for Lessons in Truth Week. Each year I think, 'Are these the same lessons I studied last year?' It seems so much simpler and plainer than before. The r we study Truth the clear becomes and the easier to into practice!"

Daily Word *and Home Prayer*

It has been said by lea authorities that the best to teach a child high id and acceptable conduct through the example se the parents in the home. believe this to be true.

Children are great in tors. Naturally they copy attitudes of mind and m ods of behavior of the pe with whom they spend t formative years. If these titudes of mind are alw constructive, the child rea



adulthood with an inherit of self-confidence; if the havior he sees is Christia character, his will bec likewise. For this reason advocate a daily prayer pe as part of family life, and aid in this purpose many ple turn to *Daily W* Unity's daily devotional m azine.

you have not already so, why not establish a *Word* prayer period in home?

Unity klets Available

e now have on hand a supply of the free issue e booklet "As You Tithe ou Prosper," by Louis

leyer. This is a small, ridged, paper-bound edi- of the regular fifty-cent book published under ame title. If you have read "As You Tithe ou Prosper" or have tried the tithing plan, is your opportunity to for this free Unity book- n the subject of tithing learn how putting God in your life can mirac- ly affect your prosperity. so available now is the h edition of the free et "Health Is Catching." volume contains tes- ials of healing through that have not appeared evious editions.

u may have free copies of either or both of these booklets by addressing your request to Unity, Lee's Summit, Mo.

Truth Studied in India

The following letter, which comes from a student in a Canadian university, gives an interesting account of how much the Unity publications are appreciated in India. Mr. P. K. K. writes:

"I am a student here from India, and myself, my parents, and the rest of the family have been receiving your periodicals for well over fifteen years. Even though we have not come to regard Christ as our Saviour and belong to the Hindu religion,

we have found that this makes no difference. We were brought up as Unity children, and we are all humbly proud of the goodness that was imbued in us and that so wonderfully withstood the test of time and misfortune. Indeed it is through Unity that we learned

to understand and interpret our own religion.

"I receive *Progress* regularly, and my father in India was also receiving *Progress* until recently. My sister was receiving *Wee Wisdom*. But they wrote to me recently that the magazines have stopped coming . . . probably the subscriptions have expired. As it is not possible for them to pay for these magazines, primarily because of our country's lack of American dollars, I hope you will be kind enough to renew their subscriptions on deferred payment or some other way. I am sure that you will make it possible for them to continue to receive this essential spiritual food."

Unity was pleased to assure Mr. P. K. K. that the *Progress* and *Wee Wisdom* subscriptions to his family in India would be continued without charge through Unity's Good Neighbor Fund. The Good Neighbor Fund provides for the sending of free Unity magazine subscriptions, books, pamphlets, and other literature to persons in foreign countries who for any reason cannot send payment. We are assisted in this work by the love offerings of friends who are interested in bringing the message of Truth to those who need and appreciat
much.

Further information
the Good Neighbor
may be obtained by w
to Good Neighbor
Unity School of Christi
Lee's Summit, Mo.

Wide Assortment of Unity Pamphlets

Many people have
pressed interest in the
assortment of pamphlets
lished by Unity. Availa
a very nominal cost,
pamphlets cover a large
ber of subjects—health,
perity, adjustment,
prayer, and many othe
few of the pamphlet
of which there are ove
hundred, are:

"Attaining Eternal
"The Book That Has H
Most in Business," "End
Words," "Forgive Us
Debts," "Health as a Rea
"How to Find Employm
"Live in the Present,"
New Birth," "Seven
Up," "Unity and the Bi
and "What Practical
tianity Stands For."

These and other
pamphlets may be purch
individually or in assortm
For an order blank givin
entire selection available
the price list, write to U
Lee's Summit, Mo.

Veekly Unity

VALUABLE SUPPLEMENT TO OUR *Unity* READING

Vou are already acquainted with UNITY, but do you about *Weekly Unity,* the inspiring publication that any are finding a valuable supplement to their UNITY ng?

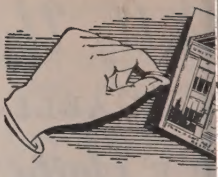
Veekly Unity, like UNITY, is a publication that has ed many in their search for Truth. However, as its e implies, it is published weekly instead of monthly. it provides a valuable once-a-week reminder of God's tant presence and power.

Contained in each issue of this 8-page periodical are experience articles telling of ways in which Truth brought healing and happiness, an inspiring "Things e Remembered" column by Lowell Fillmore, and a ly message from Silent Unity. Also included in each of *Weekly Unity* is the International Bible lesson for week along with a clarifying Truth interpretation, ns, a testimonial column, and announcements of Unity res in various cities.

Let *Weekly Unity* help you build a more solid working dation of Truth. A year's subscription, fifty-two help- ssues, is just $1.

ITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

"IN ALL THY WAYS ACKNOWLEDGE HIM . . ."



You can find in the Bible many recipes for the abundant, joyous living that God wants you to experience! But "In all thy ways acknowledge him, and he will direct thy is an especially clear and definite one.

Your part is to acknowledge God, if you are seeking Hi in your life. By acknowledging God you accept His wisdom, gu protection, and supply, and you feel His presence at all times God can do His part, which is to "direct thy paths." He will you into paths of plenty, because He has inexhaustible good t into your life and affairs.

You can have a definite plan of acknowledging God if y the Unity Prosperity Bank drill, a plan proved effective many over by countless Unity students who have found the good they when they acknowledged God according to the Truth affirr accompanying the Bank. Use the coupon below to send for a Ba begin to acknowledge God as your good the Unity Prosperity Ban

---

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity t with me for a successful demonstration. I will use the drill weeks and save $3 for the three UNITY magazine subscription year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Take These Five Steps to Happiness

During Unity's Annual

LESSONS IN TRUTH WEEK

September 11 to 17

1. Discover the real power of prayer.
2. Strengthen your faith in God.
3. Overcome any sense of inferiority.
4. Free yourself from self-imposed limitations.
5. Break the bonds of fear, lack, illness.

Lessons in Truth Week is a week set aside by Truth stu-
s for the study and review of *Lessons in Truth,* Unity's
damental textbook, which contains a thoroughly enlighten-
explanation of how to make eternal, Christ-taught princi-
the foundation for triumphant living.

The author of *Lessons in Truth* believed that the teachings
Jesus if followed would show all men how to overcome
r difficulties. Through the years the book *Lessons in Truth*
proved of untold value.

Your Part in This Purposeful Event

This year Lessons in Truth Week is September 11 to 17.
are invited to unite with other Unity students as they
and study *Lessons in Truth.* To aid in the study a booklet
ed *The Lessons in Truth Study Guide* is sent free with each
c ordered. If you have the book *Lessons in Truth* and do
have the study guide, be sure to ask for one.

You may obtain *Lessons in Truth* (study guide included)
n your local Unity center or by writing direct to us. *Lessons*
ruth is priced at $1 a copy.

NITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Garrett Biblical Institute
% The Library
Evanston Ill U

Rowena Cheney

Dip your cup into the stream,
Be you king or beggar man;
There has never been a drought
  Since time began.

From the never-failing source
Bounteous waters, welling up,
Await the thirsty traveler—
  Fill your cup!

Prince or peasant, you may claim
Blessings brighter hour by hour,
Proof of His beneficence
  And His power.

Dip your cup into the stream;
Fill it to the very brim
With life abundant, Truth, and love,
  Gifts from Him!